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HERBERT SYMONDS

A MEMOIR





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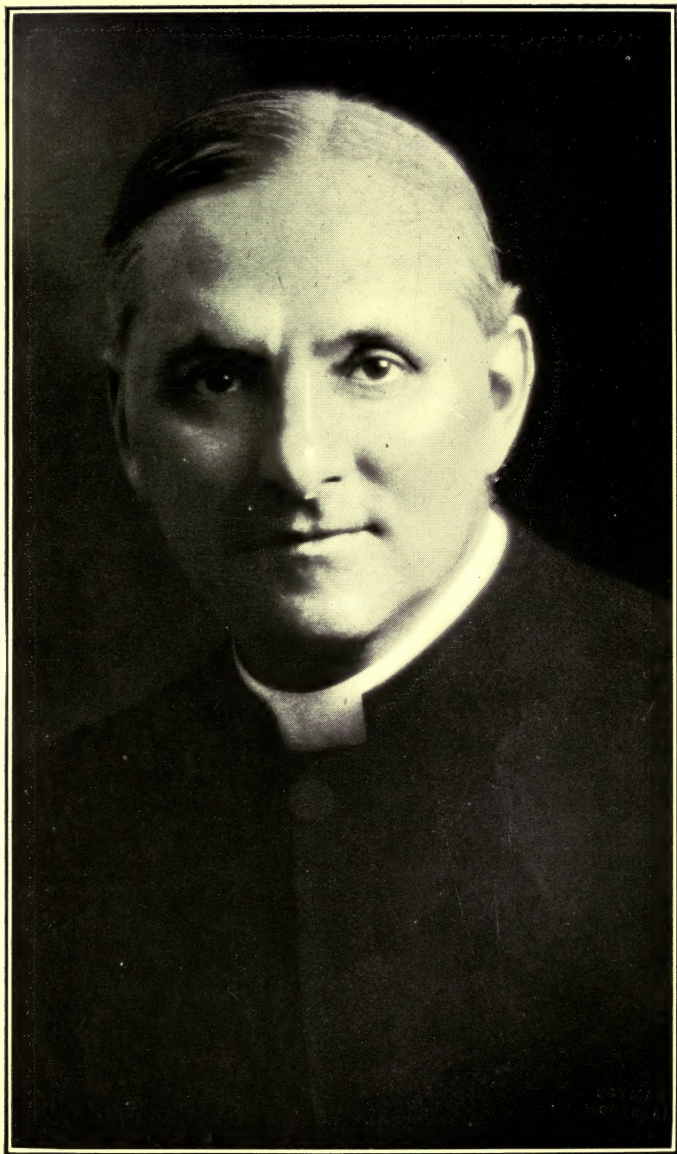
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Decr 1921



HERBERT SYMONDS

A MEMOIR



THE REV. HERBERT SYMONDS, M.A., LL.D.,
VICAR OF CHRIST CHURCH CATHEDRAL

HERBERT SYMONDS

A M E M O I R

COMPILED BY FRIENDS

*WITH PORTRAIT
AND OTHER ILLUSTRATIONS*

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FOREWORD

On the death of Dr. Herbert Symonds there was a very strong feeling expressed by many friends and acquaintances that an account of his life and influence should be given permanent form in a volume containing extracts from some of his sermons and essays. A few personal friends undertook the compilation of such a book. For them it was a labour of love; they rejoiced in the opportunity to give tangible form to the universal appreciation of the Vicar's worth, as well as to meet the pressing demand for copies of his more important public utterances. The hope is expressed that this memoir contains at least some of the things that eager and admiring friends have longed to possess. The editors realize how very unworthy it is, but they felt that it was wiser to publish this most imperfect memoir now than to postpone it until time and greater diligence could produce a more creditable volume.

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A BIOGRAPHICAL SKETCH

A Biographical Sketch 11

By Rev. J. A. Elliott

O thou that after toil and storm
Mayst seem to have reached a purer air,
Whose faith has centre everywhere,
Nor cares to fix itself to form.

In Memoriam.

I

The life and work of Herbert Symonds Vicar of Christ Church Cathedral, Montreal were so striking and fruitful that friends have felt impelled to compile and publish this little volume as an expression of their love and a grateful remembrance of his comradeship and inspiration through many years. His more intimate associates knew very well that in heart, in intellect, and in personality Dr. Symonds touched the lives of a wide circle of men and women in this Dominion, both known and unknown to him. It was not, however, until death claimed him for her own that they began to realize the full richness of that life or the manifold influences that radiated therefrom.

It is no small matter for a man, pursuing without sensation or conscious display, his ordinary course as a minister of the gospel, to call forth even a passing interest in his utterances and activities, in a great Metropolitan city like Montreal. When however at the end of eighteen strenuous years of service that ministry was closed forever, and men and women of varied races and all creeds paused in bewilderment to express to one another the consciousness of their own loss and the loss that had fallen upon their city, it required no special gifts of vision or understanding to realize that something very unusual had happened. Thousands of citizens received the news of his death as the passing of a personal friend. Tens of thousands, not only in Montreal but throughout the Dominion, men and women who knew him not in the flesh but whose own spiritual position and yearnings found expression on the lips and through the pen of the late Vicar, felt that a light in the ecclesiastical firmament had gone out.

The evidences of this most unusual and apparently unprecedented expression of

public esteem, — ecclestatical, civic, social and personal, — will be referred to later. It is sufficient here, merely to mention it as an indication of an impelling demand that such a life should not be allowed to pass out without some attempt, however feeble, to trace its course and interpret its power.

II

If we follow the usual course, in presenting the career of this man, we shall have to say that he was born in Rickingham-Inferior in the county of Suffolk, England on December 28th 1860. The position of his parents gave him no special advantages for a career, beyond the ordinary opportunities that come to the ordinary English boy, in the home of an honorable but not affluent business man. He was educated at Albert Memorial and Framingham Colleges, England. Apparently without any conscious call to the ministry, or any of the learned professions, he came to Canada when he was twenty one years of age. It is somewhat difficult to imagine a mind so keen and studious, a body so

active and capable of infinite endurance, and a will so strong in purpose and persistence, as we have come to know those qualities in him, should not, at the full age of majority, have definitely settled what his life work would be. The fact remains that he set his face towards Canada with no higher purpose than thousands of other English boys.

Through the interest and good will of friends who saw that fine and rare gifts had determined for him his calling, it was made possible for him to enter Trinity University, Toronto, from which he graduated in Arts and Theology in 1885, with a brilliant record, having captured three scholarships during this course and a degree with honours. During his student days he was, as afterwards, a lover of books and pursued a wide and varied course of reading. He read with an understanding mind, and a quick perception of the core of the subject he was considering. Provost Body, then head of Trinity, was one of the men that exercised a great influence over Symonds in his student life. He was a scholar of unusual attainments but as he possessed no popu-

lar gifts his full value to the church was not generally recognized. He, however, deeply impressed those who were closely associated with him. In those formative days of his studentship Symonds greatly admired the intellect and personality of the Provost and profited thereby. In subsequent years their theological positions were far apart but Symonds was ever grateful to his old teacher. His college days were particularly happy and he often referred to them, in after years with pleasure. He recalled with particular appreciation his association with such men as the late Dr. E. C. Cayley, Canon R. J. Moore, Dr. Oswald Rigby and several others who as fellow students or fellow lecturers formed a group of kindred spirits, who, in the vigor and daring of youth explored many by-paths of thought and learning which their seniors feared might lead to spiritual disaster.

One of his most treasured memories of those bright and brilliant days of student life at Trinity was his association with Dr. Clarke, professor of philosophy. Dr. Clarke was of course much his senior, but the disparity in years in no way interfered with

a warm and lasting friendship. Symonds had a boundless admiration for the great Doctor. His rich scholarship, brilliant conversational gifts, mastery of repartee, and unusual eloquence as after dinner and public speaker, had a particular charm, and nothing in after years was allowed to dim the splendor of those glorious days. Dr. Clarke was wont to lecture on Kingsley's "Water Babies". Symonds was so fascinated with his treatment of this subject that he resolved to lecture on the same theme should he survive his friend and teacher. He felt that as long as Dr. Clarke lived no one else should touch the subject. This resolve he put into effect for several years before his death.

It was in those college days that Symonds began to come under the influence of Maurice, Kingsley, Robertson Smith, Hatch, Hort and others, who constituted a brilliant galaxy of scholars, representing the more liberal school of theology in England; and of Phillips Brooks in America. All through his life he sat at the feet of these great men and quoted them freely. His appreciation was not because they had said

the last word concerning the Church, the Scriptures, or the spiritual needs of man, but rather because they had been pioneers of a new phase of spiritual and ecclesiastical development. They had broken new ground and had endured the bitter resentment of those who believed they had opened the flood gates to spiritual anarchy. To their apparently lonely position, the chivalrous heart of Symonds went out in ardent sympathy, and in their teaching he found the answer to his own spiritual enquiries. They, to him, were prophets before their time, and in later days when he too had to endure hardness for the truth's sake, as he profoundly believed, he found much comfort and hope in the lasting influence of those great men, and the eventual triumph of the cause of spiritual liberty for which they in loneliness once fearlessly stood.

Herbert Symonds was made deacon in the year of his graduation and priest in 1887. He was immediately appointed lecturer and Fellow in Trinity University and in 1890 was promoted to the position of professor of divinity in the same institution.

This appointment he held until 1892. Throughout those memorable years of service in his alma mater there was no question as to his ability as a teacher of young men, but he was constantly followed by suspicion regarding the content of his instruction. Trinity, then, much more than now, stood for the conservative and catholic position in theology.

Symonds, though brought up from boyhood in that school, soon formed his own conclusions and from what has already been indicated became a believer in, and a prophet of liberal theology. His path was not easy. Perfectly honest and honorable men took the ground that such theology had no place in the Anglican Church and Symonds had no place as its exponent. He became therefore the object of severe criticism both within and without the college, and his position was made difficult in the extreme. He could not betray his conscience, and hence in 1892 he accepted the rectorship of St. Luke's Church Ashburnham, a suburb of Peterborough, where he carried on a very successful pastorate for nine years. He naturally en-

joyed greater freedom of expression in a parish pulpit than in the chair of a theological professor. It was during this period that he developed an ardent advocacy for church unity and published a book on the subject, which, however, does not seem to have attracted very wide attention.

In the year 1901 the head mastership of Trinity College School, a boarding school for boys, situated in Port Hope Ontario, fell vacant. It had lately suffered seriously in reputation and in financial resources. When Symonds received the appointment, he had to face a serious scholastic crisis under extremely difficult circumstances. The old opposition that had irritated and depressed him as a professor at Trinity University, flared up afresh on the announcement of his appointment as Head of Trinity boys' school. A few parents withdrew their boys because of his appointment, and one sturdy clergyman of orthodox views declared that he would as soon send his boy into a nest of rattlesnakes, as have him under the religious instruction of Herbert Symonds. Symonds often laughed at this, but those who knew him well realized that

such a remark cut him more deeply than he cared to acknowledge. His tenure of office at Trinity school was brief but fruitful. It lasted only two years. In that time however he lifted the attendance from about forty five to the neighborhood of one hundred, and caused some important improvements to be added to school fabric. Much as he loved the chair of a professor he really never felt at home as a school-master. There were too many petty details that did not appeal to his scholarly and studious mind. When therefore the position of Vicar of Christ Church Cathedral, Montreal, was offered, he gladly accepted and entered upon his new duties in August 1903. It was here that the greatest and final phases of his life were enacted.

III

Two years prior to the appointment of Dr. Symonds to the vicarage of the Montreal Cathedral, that congregation, — and it might truthfully be said the whole protestant population of the city, — had been stirred and agitated through and through,

by a theological controversy, or rather a theological quarrel, such as is seldom experienced in any community. The Reverend John Frederick Steen, a brilliant young scholar and preacher from the diocese of Huron, had received an appointment to a professorial chair in the Diocesan Theological College and had also been appointed "special preacher" in the Cathedral with no other parochial or ecclesiastical responsibilities attached thereto. Mr. Steen very soon attracted wide attention, not only by his unusual gifts as a preacher, but also for the character and quality of his teaching. He had been manifestly influenced by the German school of theology, and the more modern views of the Scriptures which were finding fairly free expression in the English and American churches. Up to that time however they had hardly found an exponent in the Anglican Church in Canada. The tradition of the Diocese of Montreal, under Bishop Oxenden and Archbishop Bond, were exceedingly conservative, and the clergy, and many of the laity, brought up under those influences, were extremely jealous of the traditions of

their elders. Mr. Steen began to break new ground, so far as Montreal was concerned, and tried to adapt the interpretation of the Scriptures and the teaching of the Church to the well known conclusions of science, history and philosophy. This soon led to a formal charge of heresy, which at once divided the Church into two camps. In fact the whole protestant population seemed to make it a matter of personal and ecclesiastical interest and spoke their minds accordingly. The great University of McGill, both as to its student body and teaching staff, sympathized intellectually with Mr. Steen and lent him its powerful support. The greater part of the congregation also stood loyally by him, some because he expressed views that appealed to them, and others, chiefly it was thought, because Mr. Steen was a most acceptable preacher and engaging personality, and therefore must not be removed, no matter what his theology might be. For a month or more the chief topic of conversation in the clubs, at dinner parties, on the street cars, everywhere was the progress and developments of the "Steen heresy charge". The writer

remembers quite distinctly that at the height of the controversy he was travelling across the continent and every morning in the copy of the news bulletin, issued by the C.P.R. to the pullman passengers, there was some reference to the Steen affair. The result of it all however was that Mr. Steen was not brought to trial. A settlement was effected and he was appointed first Vicar of the Cathedral. This position he was destined to hold but a brief period. He died deeply lamented in the year 1903.

Such were the conditions in the Cathedral congregation, precedent to Dr. Symond's appointment. The predominant members had made up their minds that the interest aroused by the Rev. Mr. Steen in the newer presentation of the gospel and the doctrines of the church must be carried forward. With this in view they began to look about for a man who would fill these requirements. Symonds had never been known in Montreal, and outside the Diocese of Toronto his career had not been before the church public. His retirement from parochial work and his occupation as Headmaster of a school gave rise to doubts as to whether, either as a

preacher or a parochial organizer, he would be capable of filling a position which had become one of the outstanding appointments of the Church. The further the enquiry was pursued the more manifest it became that the number of men who had definitely committed themselves to the more liberal teaching of the Church, was limited. Symonds it was found was quite definite in his position, he was fearless in its advocacy and had a good parish record in a smaller field. Hence the lot fell upon him.

IV

In taking up his work in Montreal Dr. Symonds found himself in an entirely new atmosphere from that in which he had lived and worked elsewhere in this country. Some of the conditions were congenial to him and some perhaps might be thought unfavorable to his development. In the first place the party spirit of high and low church, which had been kept alive in Toronto Diocese by the adherents of two Anglican Theological Colleges, did not exist in Montreal. In days gone by party feel-

ing had run high but it had now practically subsided. With advancing years and the sense of a fatherly responsibility for the welfare of the whole diocese, Archbishop Bond had the satisfaction of realizing a wonderfully united Church, full of respect and love for its venerable head.

On the other hand the diocese while no longer agitated by party differences might be described as extremely conservative in theological teaching. Apart from the ripple that had been caused by the Steen episode, heresy had not been so much as named. In the Steen difficulty it had been extremely difficult to discover the exact cause of his supposed offence. When charges were made they were protested as misinterpretations of his meaning, his accusers hadn't, it was said, secured his exact words, or if so they were unfairly read apart from the general context.

When however Symonds came to Montreal he had hardly settled down into his new duties, when he began to express himself very clearly and emphatically on Church Unity. This naturally involved a discussion of the Church, its ministry and its

sacraments. He was deeply influenced by the more modern Biblical scholars and he did not hesitate to give forth his views on Biblical criticism, the philosophical aspects of religion and the relation of Christianity to non-christian systems. In all this he went much further and more fearlessly than his predecessor. It was not long therefore before murmurs began to arise, but the remembrance of the popular demonstration in favor of Mr. Steen, and the growing conviction that heresy trials were provocative of enmity and unrest rather than the justification of the truth, Symonds was never subjected to such an ecclesiastical investigation. He, however, was conscious throughout the eighteen years of his ministry, in Montreal, that his teaching was far from acceptable to his Diocesan, to a large section of his brethren, the clergy, and to not a few of the laity, some of whom might be found in his own congregation. This knowledge, painful as it undoubtedly was to him, in no way influenced him to compromise his position or to restrain him from declaring the whole Counsel of God as he saw it.

As a consequence there was a time when the youngest deacon in the diocese carried more weight in synod with his brethren than did this man of courage and ample learning. The laity who would have naturally given him their support were rarely to be found in the personnel of synod. Hence with a few exceptions of clerical brethren who knew him intimately, who trusted his motives and his honesty of purpose, who sympathized with his theological position, for the most part, but were not perhaps wholly satisfied that he was leading to a goal of permanent hopefulness, he practically stood alone.

Through all this period of trial he enjoyed to an unusual extent the confidence of the great body of the laity of Montreal, and received much encouragement from the clergy and laity of other communions. His views on the Church, and his ardent advocacy of church unity, his readiness to co-operate in every way possible with those other brethren, drew them to him and he rejoiced in many friendships thus made and the intellectual pleasure he thus received. Some people were unkind enough

to suggest that he valued this heterogeneous popularity more highly than the approval of his own ecclesiastical brethren. That was far from being the case. The cheap and sometimes meaningless compliment of "broadmindness" was by him accurately valued. What he fervently believed with his whole heart, was that he was setting forth the mind of Christ, and possessed of that conviction nothing else mattered.

In those early days of Dr. Symond's ministry in Montreal, when the gathering clouds of disapproval were visible on the horizon, a friend suggested that perhaps it would be as well if he, for a time at least, turned aside from the public consideration of the subjects that were giving offence to many people. His reply was unhesitating. He declared that he profoundly believed in the message which he was faithfully attempting to deliver. His future usefulness and influence as spiritual leader depended on the foundation he then laid. To deviate from the course he had laid down for his ministry, in that church, over which he had the responsible charge, would be

to betray his own conscience and to negative his future usefulness. He added that he did not for a moment assume that his presentation of the truth was the only worthy method, but he did contend that in a great city like Montreal, there was not only room for his point of view but a necessity that it should be clearly presented. "There are men and women", he said "who can find spiritual comfort and guidance only in such a church as that of St. John the Evangelist. There are others to whom St. George's is quite as necessary. I am absolutely sure there are still others who can alone be held to the church and stimulated in their spiritual life by the presentation of the gospel as I am endeavoring to proclaim it. Surely it is reasonable to assume that in the breadth and largeness of the Anglican Church there is room for the Cathedral and all for which I hope to make it stand." He had counted the cost and determined his course, and neither the threats of enemies nor the persuasion of friends could lead him aside from the path of duty.

V

Dr. Symonds had not long to wait to realize his expectations. If the atmosphere was chilly without it was warm and responsive within the Cathedral. His congregations steadily increased. He found pews and sittings taken by men who had long abandoned church going. Professors, lecturers, students from McGill, eagerly and approvingly followed his preaching, to their own spiritual advantage. Men who had found no spiritual food in other communions came as visitors and remained as regular members of the congregation. His confirmation classes increased in numbers and showed a great variety of early ecclesiastical training. His Easter communions became the meeting place of devout men and women of the parish in marvellous numbers, and not a few who had never before knelt at an Anglican altar, found Easter to possess a new message, and fellowship a new meaning. His course of student lecture sermons ran for many seasons and he had abundant evidences of their usefulness in steady

bright young men at a critical period of their careers.

With these growing evidences of his power and his own fearless fidelity to duty, the opposition that was once so oppressive, gradually began to vanish and a kindlier feeling took its place.

VI

It may reasonably be asked what were the qualities that made Herbert Symonds the power that he ultimately became in the city of Montreal? In the very nature of things the existence of a strong opposition to his teaching rallied his friends around him and tacitly pledged them to see him through his difficulties. That might possibly be an element in his successful career, but it was an extremely small one. No friends however loyal or influential could have sustained a man or established him in the hearts and confidence of so many people of diverse minds, were he not possessed of personal qualities that induced both confidence and affection. In these qualities he shone. There was a breadth

of sympathy in his outlook on life that seemed to bring him very close to everyone that came within the circle of his influence. Theology, literature, history, politics, public life, business, labor problems, social conditions, courts of correction, sports-everything that touched human life and thought naturally claimed his attention. The family of mankind was the family of God, and as a member thereof he seemed naturally to feel interested in all the other members. They were all co-workers with him in the Kingdom of God, or were expected so to be, and it was his duty and privilege to make the ignorant and the wayward feel the dignity and pleasure of service in that wonderfully comprehensive Kingdom. This was his outward exemplification of the doctrine which he never tired of setting forth, namely : "The fatherhood of God and the brotherhood of man." It was this inner conviction that made him quite natural and normal in any surroundings. He feared not the rich nor did he patronize the poor. He never girded at the titled nor did he attempt to exalt the simple folk. He apparently was quite unconscious of

any difference and thus his companionship with a laborer was quite as unaffected as with an intellectual equal. It is easy to understand, therefore, the love that he drew forth from many quarters.

VII

There was another characteristic in Dr. Symonds which probably grew out of the position just referred to. He never seemed to bear the slightest ill-will towards those who irritated and thwarted him. To some this was quite inexplicable. Men who criticized him sharply and in certain cases apparently with evidences of malice, were surprised to find that his attitude to them was quite unchanged. His mind was so centred on the point at issue that he appeared to quite overlook the personal element. This was strikingly exemplified at a meeting in Halifax, some few years ago, where he read a paper before a Church Congress, assembled on the two hundredth anniversary of the founding of the Church in Canada. His subject was some phase of the Church — its ministry or its relations to other com-

munions. He expressed himself with his usual frankness before a gathering which had little sympathy with his position. A clergyman of some note had been brought on to present the other side of the case. He handled his subject with little consideration for the feelings of Dr. Symonds, pouring out ridicule upon him and his arguments, affecting to be unable to recall his name and referring to him as "the gentleman from Montreal." The remarks of this clergyman were immoderately approved by the audience which evidently expected that Symonds would retire in confusion and humiliation. When the session was over Symonds stepped up to his critic and greeted him very warmly. Some thought this an exhibition of ostentatious magnanimity. It was nothing of the kind. To him, it was a subject that was under consideration and neither his or his apponent's personality entered into the question in the slightest degree. He of course was not dull enough to fail to observe the effort that was made to capture the audience at his expense or the thinly veiled insolence that ran through a showy but none too substantial speech

yet it fell from him in a moment.

Likewise through all his contentions with his brethren within and without his own diocese, no cloud of personal resentment or ill-will was allowed to darken his friendship. This high minded, detached quality undoubtedly softened the acerbity of many an argument and kept the disputants on the most friendly and amicable personal terms. It was a notable thing that while those who knew Dr. Symonds only by his writings and reported sermons, not infrequently harbored feelings of bitterness and resentment, but no one who knew him intimately could fail to love him, for he gave himself without reserve to his friends.

VIII

There was another element in his character worthy of mention. His life under normal restraint would have been extremely full of activity and toil. But Symonds seemed to place no restrictions upon his energy except those imposed upon him by time and space. Had he been able to be in two places at once or deliver two ser-

mons or addresses at the same time, it would have been done. It was difficult for him to refuse a request that meant help to a brother clergyman or pleasure to his people. On one occasion when some thoughtful ladies of his congregation presented him with a gift of an easy chair, Bishop Farthing, his diocesan, was asked to speak. He warmly commended the ladies for their manifest good will, "but", he exclaimed, "what is the use of presenting a chair to a man who never sits down?"

To the ordinary observer it would appear that a man occupied so largely with preaching, lecturing, reading papers before various assemblies, devoting himself to the most exacting and responsible phases of educational work in a great city, publishing articles in the English, American and Canadian press, at the call of a score of organizations of diverse purposes, and withal charged with the responsibilities of father of a family of generous proportions, could know little of the details of the activities of his congregation and less of the personnel of his parish. It was however a constant surprise to his curates how clearly he gripped

not only the general features of his work, but how fully he devoted himself to the welfare of the obscure and how comforting was his ministry to those who needed it most. He exemplified to the full the truth of those words, "he that would be chief among you let him be your servant."

IX

The particular phase of Dr. Symonds life that probably attracted most attention from the general public was his ease, naturalness and enthusiasm in actively co-operating in all good works with men of all creeds and races. His love for his own church and the spiritual strength he drew therefrom were not regarded as a wall separating him from those who worshipped elsewhere, but rather a bond of union in the fellowship of Christ. To many Anglicans this readiness to co-operate with other communions in matters that related to teaching and worship seemed to be due to a hazy and latitudinarian view of the Church as an instrument of grace and spiritual edification. It was to them a mark of disloyalty

to a great divine commission and a great heritage that must be guarded and cherished at all costs. Dr. Symonds was far from belittling the great gifts and possessions of the Church to which he belonged, but he felt that attention was too fully concentrated on guarding the vessel and thus its nourishing and life giving contents were not flowing forth in all their rich abundance, to feed the spiritually hungry. The beauty and perfection of the vessel in which the food is held is one thing, but it is the content, and its access to the hungry, that really matters. To Dr. Symonds a spiritual possession found its value in being shared with those who needed it. For this reason he was willing to receive as well as to give. He felt that all lovers of truth and seekers after God had a deep fundamental bond of common interest and each was in duty bound to aid and encourage one another in the great quest.

No matter what may be said to the contrary Dr. Symonds had a deep and abiding love for the Church he served. He once gave an address before the ministerial Association in Montreal on "Secondary

Obstacles to Church Union". In his usual frank but courteous manner he pointed out little defects in non-Anglican worship that made ready fellowship more difficult to Anglicans. He spoke of the structure of their churches as the expression of a defective ideal. The focal point of vision was usually a highly embellished organ and a variegated and abundant choir. The communion table was abased and the pulpit exalted and so on. He didn't pretend that these were matters of first importance but he indicated that they were shadows which if they did not extinguish, they at least darkened intercourses.

It was a mistake to imagine that he found only perfections in other communions and defects in his own. He had an abiding reverence for the power and possibilities of the Anglican Church as a spiritual instrument in the hands of faithful servants of Christ. It wasn't the only instrument for diverse humanity but he saw no limits to its adaptation if only it were believed to be, not a completed, but a living growing organism. The spirit of God required new outlets with the growing capacity of His

people, and the Church must adapt herself from age to age to promote that outflow of grace. To this great work God had called her as His honored handmaid.

In an intimate letter to the writer of this memoir, Dr. Symonds wrote the following some months before his death. "There is one doctrine of the Church in which I happen to believe, but which I find practically denied in many orthodox quarters. It is — 'I believe in the Holy Ghost.' And believing in Him I do not feel the need of authoritative statements, or cast iron systems, any more than the captain of a ship needs the chart of the St. Lawrence when the pilot is on board. Christianity is not a religion of authority, nor was it put forth with authority by its Founder. It is a religion of the spirit and freedom is a note of it."

The above was written on his last visit to Murray Bay where he took unusual delight in the services of the Union Church in which Anglicans and Presbyterians had held alternate services for more than fifty summers.

In a sermon on the occasion of the observance of the 400th anniversary of the birth of Martin Luther, which was sent to the writer for his comments thereon, the following passage occurs which may be of interest as a revelation of the inner man. "We are living in a new age and we must, because we are true to the reformation, refuse to be limited by the limits they laid down. Just as they went forward so must we. What then would seem to be the lines upon which our future progress must proceed? A more thorough and complete recognition, as supremely important in all movements whether individual or social, of the 'Mind of Christ.' 'Let this mind be in you which was in Christ Jesus'. Our theology, our private life must be not less but more truly and simply centred in Christ,—To have the Mind of Christ—to be devoted to His principles, to accept Him as the way of life and the solution of life's problems, that is what is meant by the Mind of Christ.

"The Reformation theology soon got away from the mind of Christ and fell to tremendous disputations concerning Free

will, Predestination, the merits of good works and many topics of that kind which today scarcely interest us at all. Christian people were split into hostile divisions on these and other questions such as Episcopacy, or Presbyterianism or Congregationalism. On none of these can it reasonably be contended our Lord said anything at all. They were not of the Mind of Christ. That then is the first and extremely important step forward in this new age in which we live. Not to get further away from Christ but to get nearer to Him. To explore the mind of Christ, to express it in the form of principles for the guidance of individuals, societies, churches and nations."

It is unnecessary to say more in this place concerning Dr. Symonds theological position as elsewhere in this book utterances of his appear which will more amply set forth his convictions. What is abundantly manifest is the fact that his whole expression of himself in life, his broad and deep sympathies, his love for his Church which he yearned to make more comprehensive and powerful, his cheerfulness, his industry,

his tolerance, his readiness to help wherever help was needed, his quick appreciation of all sorts and conditions of men, who had the germ of truth in them, his vision of a true Catholic Church, came not by accident or fitful caprice but out of a full hearted faith and love for the simple principles of his adored Master.

In his eagerness to call attention to fundamental things, he may have appeared to belittle the secondary principles which have their place too. The kernel, perhaps, is the most important part of the acorn, but the shell has its function also. In his enthusiasm to reveal the soul of the church he may have seemed to overlook the body that necessarily encloses it. If this were so it can easily be understood as arising out of a reaction from the reverse processes of thought which had held the field for many generations.

X

Holding the views that have been briefly and imperfectly set forth it was in keeping both with his character and convictions that he should by some definite act demonstrate the sincerity of his teaching on Church Unity. The opportunity came about the year 1913, when he was invited to preach at a special Sunday evening service in St. Giles Presbyterian church Montreal. Some one, he felt, had to blaze the trail and no one was so fully committed to fellowship with other communions as he. He knew very well that this act would cause a serious commotion but he was prepared to take the consequences. Not desiring to commit his Bishop one way or other in advance, but having secured the assent of the rector in whose parish St. Giles was situated, he took the entire responsibility upon his own shoulders.

The incident received much attention from the city press, at the time, was a nine days topic of discussion accompanied by suggestions of discipline, but it soon passed

out as a closed and harmless episode.

Phillips Brooks had repeatedly done the same thing in Boston years before, and this particular act drew its significance from the fact that it was a new and conspicuous step in the life of the church in Montreal and apparently in Canada.

Dr. Symonds was also one of a group of clergy in Montreal and Toronto who in 1912 drew up an appeal for Christian Unity to be presented to the Canadian House of Bishops. It set forth, that "The cause of Christian Unity would be promoted.

(a) By the admission of ministers of other churches under certain restrictions and by rightful authority, to the pulpits of our churches.

(b) By permission being given to members of other communions — being members in good standing in their communions — on occasion and with the consent of the Ordinary, to communicate in our churches." This was signed by two or three hundred clergy throughout Canada and duly presented to the Bishops. The petition was refused and of course Dr. Symonds who was the first and only president of the

“Church Unity League” that grew out of this petition, had to bear the brunt of the censure poured upon all signatories. The League was soon disbanded to avoid counter organization and strife in the church. In the light of the Lambeth Resolutions on the subject in 1920, “the appeal” of 1912 seems simple and modest in the extreme.

XI

In a biographical sketch such as this it is impossible to do more than take a mere glance at his many and varied activities. When it is remembered that some fifty different resolutions came from as many different organizations in the city of Montreal, expressing their sympathy to his family at his death and gratitude for the services he had rendered to them in life, one can realize how hopeless would be the task of fully revealing the man to those who knew him not, in the limited space that necessarily must be occupied in a book of this kind. Nevertheless as a matter of record some account must be taken of a few of those things on which the quenchless energy of his heart

and intellect were outpoured with loving generosity.

Take for example his work on the Protestant Board of School Commissioners. This body has the entire charge of all lower and high school education for "protestant" including Jewish children in the city of Montreal. For many years Dr. Symonds was a private member and for five years its executive head. This work involved the annual expenditure of vast sums of money and the oversight of minute details that a vigilant public was not slow to criticize. With the rapid growth of population old schools had to be repaired and enlarged. New schools had to be built and equipped in accordance with modern requirements. Teaching staffs had to be appointed, re-organized and encouraged. A hundred details demanded attention and knowledge, no matter how efficient the executive staff might be. Into all this work Dr. Symonds threw himself with enthusiasm and directing genius.

He was particularly proud of a new High school built under his special direction that is looked upon as a model for the purposes

for which it is intended. In several of the schools of Montreal ninety per cent of the children come from Jewish homes. Dr. Symonds was the first to plead that Jewish teachers be admitted to the staffs, although it raised the difficulty of Bible teaching which is a definite part of the school curriculum in the province of Quebec. In this he eventually succeeded. He also frequently spoke directly to the scholars and held meetings of teachers to whom he explained the ideas of the Board and from whom he sought and received valuable suggestions that were later given effect.

For several years he was a member of the Corporation of McGill University and as a recognition of his services to education he was given the honorary degree of L.L.D. That is an honor that is highly coveted for it is very sparingly bestowed.

He was chosen to deliver a series of Foundation lectures at Ann Arbor University, Michigan, U.S.A. and was several times called to Boston and New York to preach on special occasions. He was many times special preacher before the Faculties and students of Toronto and Queen's

Universities and received the degree of D.D. from the latter seat of learning.

In 1913 he was offered the Presidency of Western University in London Ontario and was greatly attracted by many aspects of the work. As a matter of fact he was on the point of accepting it but friends persuaded him that as he was firmly established in Montreal he would there exercise a far greater influence, both inside and outside the Church, than he could hope to wield while burdened with the upbuilding and administration of an institution which possessed promise, but had not yet found itself.

He was an active member and a welcome contributor to St. James Literary Society, and the Dickens Fellowship, in which he took particular delight. He was deeply interested in the Art Association and a score of other clubs and societies each possessing a serious intellectual or moral purpose, and all were indebted to him for services which were gratefully acknowledged.

He was an original member and the first chairman of the Committee of Sixteen. This was an organization of citizens that determined, if possible, to exterminate the White

Slave trade and commercialized vice, found to be established on a shameful scale in Montreal. He was constantly called upon for advice by the officers of the Juvenile court and was ever ready to be-friend the unfortunate youth brought before that tribunal of justice and mercy.

During the Great War he gave himself unreservedly to the cause of his country, but while he suffered much he always deprecated hatred of our enemies. His three sons enlisted in the Canadian army as soon as they were eligible. The eldest, Boyd, went with the First Division a few weeks after the outbreak of hostilities, won his commission on the field and in the third year of service, met a soldier's death, and was buried with the military honors due to his rank.

His son, Spencer, enlisted with the First University Overseas Co., saw active service in France with the P.P. C.L.I. was taken prisoner at Sanctuary Wood by the Germans, and after 18 months a prisoner was transferred to Switzerland until the end of the war. Kingsley was a mere lad when he enlisted with the 8th McGill Siege Bat-

tery and in him much of his father's hopes and affections were centred. He did excellent work with the Artillery passing an examination in signalling and securing a diploma. In addition to all this Dr. Symonds himself went overseas and delivered a series of lectures to the soldiers in training camps and wherever they could be gathered together when off duty. The object of these lectures was to prepare and steady the young men for their return to Canada, and many there be that testify to the interest he aroused and the service he rendered.

XII

On May 24th 1921 the announcement was made of the death of Dr. Symonds. It took the city of Montreal entirely by surprise. Even the members of his own congregation who had anxiously enquired day and night at the hospital, were not looking for a fatal ending of what they knew to be a serious illness. He had always been so full of vigor, so entirely fit for every duty imposed upon him, so cheerful and happy

in all his work, they appeared to assume that it ever would be so.

He had apparently passed the crisis of a serious surgical operation and for a time his physicians gave encouraging reports of his progress towards recovery. Friends hoped that a constitution of such remarkable resistance would successfully carry him through. He himself however was not unaware of the probable outcome, and as the issue became more certain he faced it with calm and unwavering fortitude. His one anxiety was for the future of his wife who had shared his embattled life for more than thirty years, and for some of his children who had not yet established themselves.

Before the end came he expressed a desire to have the old friends who had stood by him when the storms beat fiercely about him, present at his funeral. Some of them he had seen little of for years, but absent or present he had remembered them among the unforgetting and unforgettable. Those at a distance who received telegrams announcing his death knew at once what was meant, and they will ever cherish the

hallowed remembrance that they had been in his thoughts as he stood in the vestibule of the unseen world. It was his last message to them and it meant that their love had been ever precious, and the little services they had so naturally and gladly rendered, had been magnified many times by one transcendently grateful and true hearted. It was a final acknowledgement and recalled the words, "having loved his own he loved them unto the end."

The great city of Montreal was stunned by the news which was spread on every bulletin, and passed from lip to lip with startling rapidity. It was to men who knew him like the sun going down at early evening, or the tide moving out before its appointed time. A change had come over the present status and the future outlook of a community that had given many great men and women to the world and it well knew how to value the services of such. The beloved doctor was the last to go out from them, and for the time at least, he was the greatest of all.

Had he passed out in the midst of an unequal strife that evoked the chivalry of

men who instinctively called for fair play, one might have imagined that this was the cause of the far reaching sympathy. But at no period of his life had it been more calm and undisturbed. Had he been overtaken by some tragic accident in the discharge of his daily duties, we could understand the unwonted sorrow poured forth. But the end was accompanied by no element of sensation. The profound depression that fell upon the city was the quick and true appraisal of a great personal and civic loss.

It found expression in the City council, chambers of commerce, seats of learning, ecclesiastical gatherings, social clubs, workmen's unions, charitable institutions, hospitals, homes for young and old, courts of law, among men and women, Hebrews, French Canadians, churches of all communions, schools. Strangers stopped one another on the streets to exchange expressions of regret. Clerks in the shops could not refrain from discussing the subject with unknown customers. Flags broke out at half mast all over the city, and often in the most unexpected quarters. Women

in humble homes shed tears of heartfelt sorrow for one who had touched their lives in word or deed. Everywhere, his name was on the lips of high and low, rich and poor. All claimed him as their own, and in spirit and in truth they were right. To him all men were brethren, and on this foundation his life work had been built. It was a remarkable tribute to a remarkable man.

To a friend looking on from a distance, it seemed a hardly less notable tribute to the citizens themselves, that they should so quickly and fully appraise the value of a faithful and loving servant.

It was a case of a city opening its heart, in grief for a loss that was so poignant, and in gratitude for a gift so rare.

His funeral was such as had probably never been witnessed before in Montreal. It was the loving tribute of all estates of men, official and unofficial, learned and unlearned. Around his bier were gathered as pall bearers, representatives of different communions, who joined to express in some measure at least, that unity that was the

dream of his life, and the goal of his fervent hopes.

The impressive service for the burial of the dead was read in the beautiful Cathedral in which he had so long served. Neither the church, nor the streets, seemed capable of holding all who desired to pay their last tribute of affection. Thus amid multitudes that reached up to its very gates, his body was borne to Mount Royal Cemetery, and there committed to the earth.

Here the body of Herbert Symonds, scholar, citizen, priest, prophet, lover of men, finds its last resting place beyond the hearing of the ceaseless murmur of the city of the living, in the solitudes and silences of the city of the dead. Into a far more glorious city has his spirit entered, where the light of God forever shines, — where, “His servants shall serve Him and they shall see His face”.

MEMORIAL SERMON



CHRIST CHURCH CATHEDRAL, MONTREAL

(View from the North and East)

DR. SYMONDS, VICAR, 1903—1921

MEMORIAL

A memorial service was held at Christ Church Cathedral on the Sunday after Dr. Symond's death and burial. The beautiful edifice was crowded to its utmost capacity. As on the occasion of the burial service the note was one of Victory and Faith. The Vicar had chosen the hymns, psalms and prayers for his own funeral and these were all radiant with hope. There was no pomp or elaborate ceremonial : everything was simple and therefore profoundly impressive. At the Vicar's written request the sermon was preached by Canon Shatford and the desire was expressed that it would be "restrained" in its references to the departed and emphasize the ideals and truth for which he had given his life. It is printed here as part of the ceremonies which marked the passing of the Cathedral's Vicar.

THE SHEPHERD LEADER

Memorial sermon to the late Rev. Herbert Symonds D.D., L.L.D., preached at Christ Church Cathedral by the Rev. Canon Shatford M.A., D.C.L. on Sunday May 29th, 1921 at 11 a.m.

Dr. Symonds died on May 24th and was buried on May 27th.

Text. Deuteronomy XXXIV 1, 4, 5, 6.

“And Moses went up... to the top of Pisgah. And the Lord showed him all the Land... and said unto him... ‘I have caused thee to see it with thine eyes but thou shalt not go over thither’”.

“So Moses the servant of the Lord died there... but no man knoweth of his sepulchre unto this day”.

THE PASSING OF THE LEADER

The Death of Moses occurred amid circumstances that were both beautiful and sublime. Although "his eye was not dim nor his natural force abated" his ministry was about to close. He had led the people to the very edge of the Promised Land. His eyes were privileged to behold the glory of the inheritance to which he had, through many vicissitudes, brought the Flock. And there, upon the Heights, with the Eternal God for his companion and guide he passed to his rest and reward. The end was a worthy correspondence with the life. The departure was in keeping with the whole character and work of him whose body was now to be concealed within the lonely and unknown grave up there among the sublime mountain peaks. "Here,—here's his place, where meteors

shoot and clouds form, Lightnings are
loosened;
Stars come and go! Let joy break with
the storm,
Peace let the dew send!
Lofty designs must close in like effects:
Loftily lying,
Leave him—still loftier than the world
suspects
Living and dying”.

I have ventured to think, my dear friends, that there is singular appropriateness in this historic incident to the passing of your beloved Vicar. All the circumstances of his death were in sympathy with his life. He died on “Empire Day” when our thoughts radiate from a common centre to an ever expanding circumference, and did not his whole thought and life centre upon a unity that was increasingly comprehensive? He was buried on a day of sunshine and beauty, and his heart was ever warm and his soul shed its beautiful ideals on every side. We laid his tired body on the slopes of Mount Royal, up above the city, for his mind always ranged along the height and lifted his brethren to where

they might catch the vision which gladdened his own eyes. There was a strange, sweet joy throbbing through all our sorrow and sense of loss, because we felt, after the first shock had passed, that there was harmony between his death and life, but chiefly because we remembered the noble contribution of his character and ministry.

To his life and work I ask you to turn now for a little time while I endeavour to set forth some of the principles which shaped his service, as well as to make our acknowledgements for the gifts which he bequeathed to humanity. I know how hard it is to do it rightly, how impossible it is to do it worthily. But I shall speak with confidence because I speak to the hearts of those who loved him and whose ready sympathy will fill in the deficiencies of the picture which my weak words will try to draw.

THE LEADER OF THE PEOPLE

Moses is the prototype of all leaders. He found a people in bondage and he led them into freedom: he discovered them in

fear and he established them in confidence: he drew them out of slavery into liberty and service: he lifted them from despair unto hope: he brought them out of poverty and set them upon the borders of wealth. And all this he did because he was called of God to the task, and throughout his leadership he leaned upon the strength of the Almighty and loyally followed His guidance. The leader must submit his life to the rule and authority of God. He is no self-appointed officer, arrogating to himself supreme control. He is a servant of the loving God and must surrender his will and desire to the moulding and approving Hand of his Master. Moses will do nothing until he has learned the wishes of his God. "See that thou make all things according to the pattern which I gave thee in the mount". Only once in his long leadership did Moses act without the authority of God and for that defection he suffered a grievous punishment. I have been greatly moved by a like dependence in the leadership of Dr. Symonds. There was nothing of self-assertion in his ministry. There was one standard to which he lifted

every plan and thought. "What would Jesus do?" was the question which prefaced every consideration. But when once he was convinced that the purpose or undertaking was according to the mind of Christ no other argument weighed with him. He led fearlessly because he was so sure of the right and chiefly because he had unswerving confidence in his Master. Only those who had been admitted to the inner circle of his friendship knew how he shrank from inflicting pain and how little there was of bravado about his life. Like his great progenitor in leadership he often pleaded his unfitness for certain tasks, but when the call came sharp and clear he set aside every consideration of ease or misunderstanding and loyally did His Master's will. I have had the privilege of council with him when critical situations confronted him, and today I think of a sentence out of Christ's life which best describes his attitude. "Now is my soul troubled and what shall I say? Father, save me from this hour. But for this cause came I to this hour. Father, glorify Thy Name."

If any plan or idea was clearly understood to be for the glory of God and for the good of His people then no personal discomfort or toil, no painful disturbance of the public content, must for a moment stand in the way. To lead on in the appointed path was a stern duty, not to be shirked or compromised or delayed.

And what a leader your Vicar was! He was born for the difficult task. In all the varied activities which filled his days he was ever in the vanguard. Not in one department only but in every human interest he manifested a deep concern. In educational matters he had presided over the deliberations of a school board for many years: he had been master of a boy's school, and lecturer and professor in a large university. When a most difficult and delicate problem was to be solved in the social life of the city he led the committee of sixteen with high heroism into a most unpleasant investigation. Can you not understand what that meant for a refined and sensitive soul?

He was in the front rank of preachers and lecturers; and in the freshness of his

thought, the wideness of his sympathies and the quality of his courage he was in advance of them all. One of the notable qualities of his leadership was his sympathy with younger men. He had an eagle eye for searching out juniors with alert and enquiring minds. He knew their loneliness and trepidation so he encouraged them by his counsels and endorsations. He was a wonderful correspondent, writing long letters to neophytes in the ministry and inspiring them with high purpose. Many young clergymen in Canada leaned upon his strength and followed his guidance. His vision was afar-off: he was training and developing men for leadership in the future. Perhaps now that "Our Master is taken from our head", some of his disciples will feel the responsibility of catching up the falling torch and raising it high that the light may not fail those who have walked in the shining path of our leader.

THE SHEPHERD LEADER

There is another thought which comes to us out of the leadership of Moses.

What kind of leader was he? For manifestly there are different kinds. Was he a military leader carrying a sword in his hand, like Joshua? Moses was a pastoral leader, bearing the shepherd's crook! The symbol carries with it very suggestive ideas. There is in it no hint of material force, no intimation of autocracy. It is full of gentleness, love, self-sacrifice, protection, security.

I am sure that I need not dwell long upon the pastoral side of Dr. Symond's ministry. You, who knew him so intimately, will appreciate at once what a faithful shepherd of the flock he was. Gentleness was in his heart and love upon his lips always. "He gathered the lambs in his arms and carried them in his bosom". There was in him a quality of trustfulness that drew the young; an experience in wisdom that won the aged. His knowledge of individuals was a constant surprise to me.

So often does it happen that men of big interests are unable to comprehend details that it was an inspiration to learn his intimate knowledge of unnoticed people.

Perhaps his most distinguishing quality as a shepherd was his care for the unshepherded. He had a yearning love for those who were outside the fold. So alive was his sympathy that he found points of contact with souls that are usually estranged from the Church. There is no man of our time who commended the Church to the unsympathetic as did your Vicar. The testimonies that have flowed from unexpected sources are eloquent of his quick recognition of worth in every creed and class. Can we not see him, hurrying through our streets with short, eager steps, bent upon his wide ministry of shepherding the flock?

The primary duty of the shepherd is to feed the sheep. What feasts he spread for us all! He fed us always with wise, solid, solemn truths. And his hospitality was not limited by sectarian boundaries. He foraged everywhere for the best food. Recognizing the somewhat dry and stunted pasturage in which the flock too often grazed he led them out into "pastures green" and beside the "still waters". His mind was richly stored with the very best

in all literature. His reading was inclusive; his backgrounds were solid; and all his gleanings were passed through the crucible of his own mind and glowed with his passion for human welfare. A brother clergyman referred to him as "a sparkling jewel" flashing its prismatic colours upon the beholder as its many facets caught the light of the sun. How he hungered to draw men to the fountains where he had slaked his own thirst and found refreshment! There comes to the mind again another sentence from the lips of Jesus: "Father, I will that they also whom Thou hast given me, be with me where I am". That is perhaps the finest test of a minister's life! If he can sincerely desire his flock to be where he is then all is well and happy.

So he was the Shepherd Leader guiding, feeding, leading his people to the uplands of God.

THE VISION OF THE LEADER

"And the Lord showed him all the land and said unto him. 'I have caused thee

to see it with thine eyes' ” A first qualification for a leader is Vision-power. Moses had it in superlative degree. From the day when the acacia bush blazed with unconsuming power until the closing scene on Pisgah he had seen at frequent intervals the glory of the Lord. He was often upon the heights. Mountain tops transfigured his life. Sinai, Ebal, Gerizim, Nebo, Pisgah—upon these shining peaks he caught the vision of the Lord and in its power went down to minister to the people.

Among the visions which Dr. Symonds, throughout his ministry, held before our half-blinded eyes let me today name and emphasize but three.

1. THE VISION OF THE KINGDOM

It was the constant theme of Jesus. His parables and sermons centred upon it: His miracles manifested it; His apostles were commissioned to bring it in. And your vicar made it his study and his message. The reign of Christ upon earth was a passion with him. It was more

an ideal than an organization. It was to touch and influence every region of human life. There were to be no water-tight compartments, labelled Church, Society, Commerce, Nation. The kingdom of God was inclusive, embracing all departments. God is the Father of all men and therefore no rigid barriers were to separate them. This kingdom knew not ecclesiastical boundaries—it was not to be limited by conditions of class or race. Jew and Gentile, Greek and Roman, bond and free, were to find scope within its spacious realm. Membership in it depended not upon outward form or ceremony, for it was spiritual in its conception. Allegiance to the Divine Master and submission to His will were the sole qualifications for entrance.

A great, mighty, spiritual organization sweeping through the world, shaping social, educational and national affairs to the will and purpose of God, what a vision it is! Who would not be stirred with desire to see it accomplished? Who would not hasten to enroll himself and add his strength to its divine purpose?

2. THE VISION OF UNITY

Growing out of the kingdom vision came the longing for unity. Here again one hears the heart-cry of the Master: "That they all may be one".

Dr. Symonds had struggled for it these many years. He was among the first to catch the vision. Through difficulty and criticism and misunderstanding he battled his way, never allowing us to forget it. With eager joy he welcomed every sign of its nearer approach. He was willing to risk much to bring it about. He sacrificed many things to win the public acceptance of the ideal. His book on "Christian Unity" was one of the earliest advocates of the cause and for it he was honoured by the university of a sister Church.

He was the father of the "Church Unity League" which was bitterly opposed before the war but today every principle then advocated has been conceded. He

drew around him small groups of men pledged to further the cause of unity.

But he was not confined to Church Unity. Wider yet spread the glory of his vision! He looked beyond the borders of the Church and saw the vision of international unity. When he died, he was under engagement to preach a series of sermons on "International Unity" in the city of New York. Content with nothing short of a world unity, he planned the coming months to deliver his soul on this consummate ideal! And again I say what a vision it is! To break down sectarian barriers, to silence race cries, to remove class prejudices, and to draw all men together in a world brotherhood! Is there a soul so dead as not to feel the quickening power of that vision? Can we allow the ideal of this great-hearted preacher to perish?

3. THE VISION OF FREEDOM

Joined with these two ideas and as a necessary corollary to them is the idea of freedom.

We turn back once more to the Master and learn what He had to say about freedom. It was one of His favourite themes. "The truth shall make you free." "I am come to set the captives free." Jesus was the uncompromising opponent of bondage. Whether it was the bondage of the flesh or spirit mattered nothing; "The children must be free." He urged against every species of slavery, whether of letter, form, ceremony or condition. Dr. Symonds was a firm champion of this liberty—his soul chafed against bars and chains. He held that forms must always be ready to yield to spirit. One of his favourite texts was the passage concerning the putting of "New wine into new wine skins." And Tennyson was a favoured poet because he declared:

"Our little systems have their day,
They have their day and cease to be,
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

Yet Dr. Symonds was no iconoclast. One hardly thinks of him as impetuous. He was always calm, deliberate, unhurried. But he knew the danger of forms, and the fatal tendency of men to cherish the husk after the kernel had been extracted. He had a genuine love for tradition. Few men drew so richly upon the inspiration of the past as did he. He possessed the historic sense in a very marked degree but he refused to hold a custom sacred when its purpose had long since been served. No past inheritance must be allowed to shackle the progress of humanity. Truth was eternal but its forms and shapes must alter and change with the needs of the age. Thus he was an apostle of freedom because spirit must always be free, and above everything the interpretation of the Gospel must be spiritual and inward.

These were, perhaps, the dominant notes of his ministry. He sounded them constantly—they rang sharp and clear above the jarring music of our divided and broken life

THE BARRIER TO FULFILLMENT

"I have caused thee to see it with thine eyes but thou shalt not go over thither." A barrier blocks the way to reality. A momentary view and then the iron curtain drops to shut out the vision. Moses is not permitted to enter the Promised Land. He dies on the very threshold of completing his life. Is it not strange? Do not our hearts resent the apparent injustice? When we turn to our present circumstances does not the same unfairness manifest itself? Several friends have said to me in these last few days, "Dr. Symonds never came into his own." Perhaps there are many of you thinking the same thing. His life was all battle and struggle but the recognition and reward were withheld. Must the architect always die before the Cathedral is finished? Must the soldier be taken away on the very eve of victory? Things were promising so well for many of the Vicar's ideals. The Assembly at Hamil-

ton will shortly debate plans for Church Unity. Never was the prospect for realization better than now. Why did God call him home as he stood on the very edge of the Promised Land? A few years, perhaps months, would have brought him so rich a reward? My beloved friends, I ask your patience while I set before you the comfort that has come to me. In the first place our dear friend shares in the experience of all epoch-making souls. The greatest men are always called away before the task is completed just because it is too great to be achieved within the compass of one poor life. Only the men who make small plans, and desire petty ends, completely achieve. Who would not rather begin a cathedral than complete a hovel? The architect is greater than the mason. David conceives the temple and draws the plans. Solomon merely executes them. The vision that is far-off may be more glorious than the sight immediately before our eyes.

Again, is it not better to work for the realization of our aims without fastening the eye upon the reward? If the honour does not come we will be driven for our

satisfaction into the nature and character of our work. There is something very fine about the man who labours on without regard to wages. It removes far away the suspicion that the labourer is working for mere hire. The work is robbed of its last tinge of selfishness. when the reward is withheld. Who that knew Dr. Symonds can ever think that honour and distinction had very great place with him?

“What he braved he knew—

Ease, honour, glory to the winds he threw,

On the cold earth his Master had his bed

Then why should roses lull the servant's head?

Shall he desire the favour of the world

Whose bitterest malice on his Lord was hurled?”

Ah no! beloved, your vicar found his joy and satisfaction in bringing you within sight of the Promised Land. To pull back the curtains and let our dear ones, the comrades of the soul, see the glory of the future, what reward is there comparable to that?

But did he not see the completion of the building? I have caused thee to see it with thine eyes." The artist sees the picture before the brush touches the canvas. The statue is complete in the sculptor's mind before the chisel is laid against the stone. Even so, our departed friend saw the full glory of all his ideals long before he undertook to paint them for our wondering and startled eyes. The appreciation of friends was sweet to him, and in this his heart was made richly glad. When he lay dying, a friend, not of his congregation, brought me a single rose to bear to his bedside. If every one to whom his ministry has been an inspiration were to pay a similar tribute he would sleep tonight beneath a wilderness of flowers.

DEATH UPON THE HEIGHTS

It must be taken as a sweet consolation that the Vicar died on the heights. At the very apex of his ministry he was called away. And from his own lips I bring you the mes-

sage that he preferred it so. How much better this passing than to drag on a weary life with faculties impaired and enthusiasm burned out! And who can tell upon what service he may have already entered where his clear mind and undimmed vision may be needed? He is not lost to us. No leader is ever really taken away.

"Lost leaders! No, they are not lost
Like shrunken leaves the wild winds tost,
Them only shall we mourn who failed,
When came the fight—who faltererd, quailed

Not lost, not lost the noble dead,
By them our doubting feet are led
Stars of our dark! Sun of our day!
They guide, they light the climbing way.

And if in their celestial flight
The mist hath hid these forms from sight
Still down the stormy path we hear
Their hero-voices ringing clear.

Who for their fellows live and die
They the immortals are. O sigh
Not for their loss but rather praise
The God that gave them to our days."

THE HIDDEN SEPULCHRE

There remains one more thing to learn from the incident of our text. When Moses was buried his grave was concealed that no man knew where it was. Through all the ages it has remained a secret. Why do you suppose this was done? Surely that God might teach us the unimportance of death. Israel must not dwell upon the fact of this leader's death and grave. His life was their abiding possession, and after the thirty days of mourning they must march forward under the inspiration of his ideals and possess the land to whose borders he had brought them. It is not by pilgrimages to the shrines of the dead but by the strength and value of undying lives that we are able to take up our tasks and proceed upon our destined end and way. We must not linger too long by the open grave nor dwell too much upon "the sadness of farewell." There is work to be done, and the most fitting tribute that we can pay the departed is to shoulder our burdens

and to live worthily under the inspiration of his high example. Never, surely, did a people have nobler cause for rejoicing than this congregation. There stands today, and forever, an unforgettable ministry of eighteen years, with all its breadth of charity, with all its high inspirations, with all its courage and challenge,. During the whole of that time there has been a steady increase in the growth in usefulness and favour of this Cathedral Church. A positive note has been sounded from this pulpit during these tragic years of uncertainty and doubt. .For your Vicar has always had a healthy scorn of negatives. His preaching has been of a constructive character—he has drawn the attention, not only of the whole city, but of the Nation, to the larger, truer and more permanent elements of Christianity. He has won for the Church an esteem and respect which unhappily she has not always enjoyed. He has fought the battles of a large section of humanity for which there has been all too little Christian Charity. And he has done it always in a spirit of tenderness and tolerance. Never has it been my privilege to know a man

whose soul was so absolutely free from bitterness. The criticisms that came his way left his mind and heart untouched—he harbored no resentments and bore no traces of ill-will. He moved along the path of duty, untempted by the world, and uninfluenced by the offers of honours and distinctions. And this day there are multitudes who are proud to call him friend. It remains for us to carry on the work which he has been obliged to surrender. Here and now we must pledge ourselves to be true to the light which he has flashed upon our lives. We will march forward upon the road which he has visioned for us, directed by his spirit and constrained by his love. God helping us, we will endeavour to be more loyal to the Master Whom he so faithfully served. With grateful hearts and steady hands we hold the treasures which he won for us, resolved to use them for the glory of God and the benefit of mankind. We will not allow one single ideal which he cherished to suffer by his going. We believe that there will be such a release of his spirit upon the Church as will immediately advance the interests of

those causes for which he gave himself so unstintedly. The Promised Land is nearer because of his loving and wise leadership. Let us go in and possess the Land, and under the inspiration of his noble life, let us build there the city of our God.

A HYMN OF THANKSGIVING

"To thee, Eternal Soul, be praise!
Who, from of old to our own days
Through souls of saints and prophets, Lord,
Hast sent Thy light, Thy love, Thy word.

We thank Thee for each mighty one
Through whom Thy living light hath shone;
And for each humble soul and sweet,
That lights to Heaven our wandering feet.

We thank Thee for the love divine,
Made real in every saint of Thine;
That boundless love itself that gives
In service to each soul that lives.

We thank Thee for the word of might
The Spirit spake in darkest night;
Spake through the trumpet voices loud
Of prophets at Thy Throne who bowed.

Eternal Soul, our souls keep pure,
That like Thy saints we may endure;
Forever through Thy servants, Lord,
Send Thou Thy light, Thy love, Thy word."



APPRECIATIONS

APPRECIATIONS

A very flood of resolutions, tributes and appreciations followed the death of Dr. Symonds. They came from every quarter and from every kind of organization. Personal tributes and expression of regret poured into the home of the bereaved family. Archbishops, Bishops, Clergy and laity of the Church of England sent in their appreciations of his life and service. All communions were represented in the condolences and tributes. No department of human interest was unrepresented. The volume of sympathy was universal, flowing freely from all creeds and classes. It is manifestly impossible and plainly undesirable to include many of these in a volume of this nature. The following are selected because of their representative character. They include the various departments of life touched and influenced by Dr. Symonds—Ecclesiastical, Educational, Patriotic, Literary, Social, Philanthropic and Personal.

REV. CANON H.P. PLUMPTRE, M.A.,

TORONTO

As I sat in a corner of Christ Church Cathedral on that Friday morning and watched the ceaseless stream of those who came to look their last on the man they loved,— I realized as never before the glory of a clergyman's life. Every one of those people owed something to him; some owed him all that was best in their lives. And from them my thoughts wandered to the great crowd of Montreal citizens who a few hours later choked every road round the church to catch even a glimpse of his coffin, and I asked myself, Is there any citizen of this great city who, directly or indirectly, consciously or unconsciously, has not received some benefit from the eighteen years of Dr. Symonds? And then I thought, how wonderful it is that a life lived two thousand years ago, ending upon a cross, should still be inspiring man today, and lifting whole cities to a higher level.

Dr. Symonds was a cultured, Christian gentleman. History, Philosophy, Natural Science, Poetry, Botany, Sport - he was interested in them all, and talked easily upon them. He was a born book-lover: a book or a book-shelf in a room drew him as with a magnet. "What have you been reading lately?" was always one of his first questions. But he had the happy genius of always putting himself on the level of the person he was talking to. He never forced his learning on you, or made you feel ashamed of your ignorance. He was, too a great novel-reader. He lectured on Dickens, and wrote enthusiastically about "Sonia". Often I used to meet him poring over the English cricket scores in the M.A.A.A. and he was a familiar figure upon the McGill Campus. Theology, of course, was his chief study, and he contributed many articles to the University magazine and other journals; but it was his wide culture which gave freshness to his theological studies.

And—as Lord Salisbury said of Mr. Gladstone—"He was a great Christian". Everything in his life was brought to the

test of "What would Jesus do?" From his Master he learned that infinite compassion towards the despised, the dispossessed, the unfortunate, the erring. From His Master he acquired his passionate love of truth, and his hatred of sham and insincerity. From his Master he learned to bear calmly abuse and misrepresentation and never to divorce principle from its application. His Master's Spirit taught him always to keep in a secondary place the externals of religion, and the great protest of his life was against allowing these to be the barriers between the Churches. Above all, like his Master, he was "meek and lowly in heart". All his work he submitted to his friends, asking their advice, welcoming criticism. Surrounding all his great gifts there was "the girdle of humility."

And because he was such a true Christian he was the perfect gentleman. As one reads St. Paul's description in 1 Cor. 13 of the Christian gentleman, one can only say at each point, "that was just Symonds". He had the tact, delicacy of feeling, refinement that make the gentleman. I would

illustrate this in two ways. First, in his dealings with women. That he was a champion of the Women's Cause, when they were struggling in the light of public opinion, for liberty and self expression, goes without saying. That was not all. He always treated them as equals. There was no tinge of patronage, no vestige of male superiority. He seemed unconscious of the difference of sex. He gave them what educated women only ask for, his confidence and respect. Secondly in controversy. He used to say. "We don't want controversy, but we must be ready for it". And he was not generally long out of it! No clergyman of our time has written more often in the secular and religious Press. But he never descended to what has given controversy its evil odour. He never introduced personalities. He was always, even under keenest provocation, courteous and gentlemanly. Truth was the only thing he cared for.

Sincerity was the keynote of his life. He was sincere in his preaching, never holding back what he believed to be true. It was said that he shocked

and hurt people. But he knew from his Master's experience that truth is always painful and divisive. "There was a division among them"; They "went away and walked no more with Him". He believed that in the end it must be best to preach (as he saw it) "truth, the whole truth, and nothing but the truth".

And he was sincere in action. He could not preach a principle without putting it into practice. "The time is not ripe", "more harm than good will be done", "people will be shocked and hurt"—how often these plaintive excuses have held us back from putting our principles into action. Symonds could not separate one from the other. He preached unity,—he was saying in the nineties what most people (just converted) are saying to-day—and sincerity compelled him to accept invitations to other pulpits. He preached that the essence of Christianity lies not in correct views about Christ, but in the possessing of the Spirit of Christ, that differences of Creed ought not to keep Christians apart. An invitation came from the Unitarians to be present at their new

Pastor's induction. It was, I believe, the fiercest struggle of his life. He was not a Unitarian. He said so again and again. He knew that his going would pain his friends, and give a handle to his enemies. But he said, "Here is a practical test whether I mean what I say". He could easily have escaped and pleased "authority". But his sincerity was at stake. He went, not out of bravado, or to flaunt public opinion, but as a man bearing a cross; and the memory that he had not flinched give him "peace at the last". "Mistaken" people will say. I do not think so. At least Montreal showed last week that it loves a sincere man, whatever his convictions may be.

In the rush across No-man's-land a young soldier fell. His comrades hesitated beside him. "Don't mind me, carry on" said Jim Welsh. Symonds has gone. For the moment those of us who looked to him as leader in the cause of progress and reform are stunned. Our dearest friend has been taken. Yet he died—thank God for this—in harness, with intellect undimmed, and with natural force unabated.

His mind was clear to the very end. His message, I know, would be "carry on, don't mind me".

And we who knew him well, and believe that the Christ spirit was incarnate in him as in none other we have known, shall try in our feeble way to follow in his footsteps. To have known him has been the greatest privilege God has given us. To have helped and cheered him, however little, in a life that was lonely with the true prophet's loneliness, and yet blessed with innumerable friendships, will always be a proud and happy remembrance; and the hope of meeting him again—that will brighten the remaining years of our pilgrimage. Symonds is gone, but the Christ spirit which made him what he was remains and may be ours.

Dr PEDLEY'S TRIBUTE

—When I left Montreal a little over three weeks ago for my summer home I knew that Dr. Symonds was ill and that his illness was not without its grave aspect,

but I understood that the tide had turned and was bearing him back towards health and health's wonted activities. It was, therefore, with a very distinct sense of shock that the news of his death reached me, first by letter, and then through the press. And the shock was something more than that which comes when a man who has filled a large space in public life is suddenly removed. There was in it an element of very keen personal loss. Montreal has many charms for me, its age, its varied life, the beauty of its natural situation, its openness to the sea, its fine buildings and institutions, but after all the attraction of any city is to be measured by the men and women who make up its citizenship. A city may be a Babylon for outward splendor and a pitiable desert for lack of noble lives. Montreal is not of that type. It is a great city materially, but it has had, and it still has, the adornment of men and women whose character is such that the material side is to it only.

“As moonlight unto sunlight, and as water unto wine.”

Amongst those choice citizens Dr. Symonds had his distinctive place. He furnished his own element of charm to the city. Personally I feel that when I return to Montreal it will not be quite the same, since

I shall not see him any more in the flesh.

It is about eighteen years since he came to the Cathedral. I was then in my third year in Emmanuel, and naturally wondered what sort of a man the new-comer was, and what store of good things did he bring. I was not long left in doubt. In a general way I learned that here was a man of high character, of varied gifts, and of wide sympathies. As the years passed by this general knowledge became more concrete and personal. We met on the same platform. We belonged to a small circle in which the most intimate intellectual confidences were given and taken. We had many conversations in which there was no let or hindrance to the freedom of spiritual exchange. And the result of all this was a deepening appreciation on my part of the essential worth of the man and his right to the confidence and love of the people.

There were several qualities that stood out very distinctly. One of these was his modesty. In all my acquaintance with him I never knew the trumpet of self to be blown. He had achieved things, but he never spoke of his achievements. He had won honors, but he never talked of his honors. I have met with few men freer than he of all personal vanity. Another characteristic was sincerity. If he held the faith he held it undoubtedly. If he had doubts there was always the ring of reality under the doubt. It was this quality that made his ministry attractive to men and women who sit rather loosely to the customary ways of religion. Another quality was his readiness to help. I never knew him to hold back his hand from a service he was free to render. Indeed I am not without the suspicion that his life might have been larger in years if he had been more niggardly of service. Freely he had received, freely, very freely he gave. Still another quality was that of breadth, and upon that I would linger for a little space.

There is a breadth that is cheap and shal-

low. There is nothing really underneath it. There is also a breadth that is deep-rooted, that goes down into the very substance of things. No man can be narrow who fulfills the two conditions, first that he care for man as man, and second that he be a seeker after truth. Both these conditions were complied with in the case of Dr. Symonds. He cared for men as men, not as rich or poor, educated or uneducated, famous or obscure, but as men, as members of the great human family, as possessed of an infinite capacity for God. To him the petty time labels were as nothing compared with the great generic fact. Then he was a seeker after truth. He was widely read enough to appraise the value of systems and institutions, but he was subservient to none of these. He could speak to his own church, which he loved in the same vein as the old ballad makes the knight speak to his spouse:

“I could not love thee, dear, so well loved
I not truth the more.”

And because he loved truth, because he knew the largeness of her realm, and the

room in it for various paths he was incapable of quarrel, indeed of anything but sympathy with honest men who did not see quite as he saw.

Yes, he had breadth, and because of it his activities were wide in their range. Seeing that misery, and crime, and ignorance, and injustice knew neither sect nor race, he felt sure that religion should be unfettered; and so it was that his name and influence were given to so many public institutions and movements. He had breadth, and because of it he sought to make the Cathedral a place where all sorts and conditions of people might be at home. There are two ways of looking at a cathedral. There is that which regards it as the seat of ecclesiastical authority, and there is that other which looks upon it as a great community centre. It is hardly necessary to say which of these was the view of the late vicar. He had breadth and because of this the church of his dreams and his hopes was a big church, one that would hold within its embrace all that is venerable, wise, and orderly in the Anglican and Presbyterian communions, all that is free man-

ward and God-ward in the Baptist and Congregational churches, all that is militant and aggressive in the heart of Methodism, and by including all these, would be in the noblest and truest sense a Holy Catholic Church.

Such was Dr. Symonds as I knew him. It is hard for me to think of him as one of the figures of the past, hard to use the past tense, hard to go back to one's comrades in Montreal and say that Dr. Symonds was this, or did that. Perhaps this is an imaginary difficulty, perhaps we have the right to use concerning him all the tenses. He was, that most truly. The life that ended on Empire Day was a great and inspiring reality. It is a fact that nothing can change it or uproot it. He is—can we not make our venture and say that? Not now within the sight of our eyes and the hearing of our ears, but still a living personality in God's great universe. He shall be. Always forward looking, he is still greeting the future, still looking towards it with larger, clearer eyes than ours.

One thing is sure he, while he lived among us, exercised a most gracious and far-

reaching influence. This morning, this Sabbath morning, I saw a sight that instantly became a symbol. I was sitting on the shore of that wide reach of the St. Lawrence which lies just below the Thousand Islands. There was a wonderful quiet on the water. It was without sign of any disturbing wind. Not a wave, not a ripple. Then a steamer came past, her stem cleaving the water as a keen knife would rip through a breadth of shining silk. After she had passed I noticed a phenomenon I had never before observed. There were two distinct sets of waves made by the passing ship. One set moved laterally, in due time breaking on both Canadian and American shores; the other had a forward direction, following the course of the steamer and seaward moving. Is not this, I thought, a symbol of the life just ended? There was a wide-ness in its influence, a contemporary breadth a quiet beating upon the shores of the present age, and there was also a forward movement, so that for many a long day to come there will be men and women for whom life is bound to be a brighter and nobler

thing because of the character and teaching of the Christ Church vicar.

HUGH PEDLEY.

Brockville, May 21, 1921.

COUNCIL OF CONGREGATIONAL
CHURCHES

At the Annual Meeting of the Council of Congregational Churches of Montreal, composed of their clergymen and office bearers, held May 27th, it was voted to place on record, and to send to the family of the late Dr. Symonds, and to the Vestry of Christ Church Cathedral, an expression of the great loss felt by the Congregationalists, when he was translated.

The breadth of his mental and heart life prevented the limitations of his influence to the men or women of any one form of belief or of organization, and made him a partner of all Christians. No citizen in

any calling would be more missed. He was a rare man.

His insight into the things that are really essential, and his courage in using only those in his work gave him power.

His splendid vision of what a Church should be and may do in bringing the kingdom of God to earth, made him a leader in the van of progress. And his good judgment in moving with the age to new conditions, without sacrificing what was precious and really useful in the heritage from the past was remarkable.

There was given to him a gracious, scholarly, and courageous way of dealing with matters of public interest in public utterance, that won for him a wide hearing in the city and in the Dominion, so that he was a great force in good citizenship.

Young manhood and womanhood in the city found in him a guide and inspiration.

In public life his influence was potent which made him stand as a needed proof that conductive forces of Society are in its good and wise men, and may be independent of the possession of wealth. And his geniality prevented his alienating those from

whom he differed in opinion and method.

Above all he made men see that the hope of Society was in the moral and spiritual forces, that must be given controlling place if a better relation of men and of nations is to be brought about.

We feel that his place was unique, and we express our sympathy with the saddened family, and with the bereaved church.

The Secretary

per E. Munson Hill

FIRST BAPTIST CHURCH, MONTREAL

We, the members of the First Baptist Church of Montreal, share with the Christian Community generally the sense of loss it has sustained in the removal by death of the Vicar of Christ Church Cathedral, the late Dr. Symonds. His broad sympathies related him to all forms of human need, and made his ministry one that vitally and helpfully touched the life of our city at many points.

We are profoundly thankful to God for the gift of such a leader to the Church: for the qualities of life and character that endeared him to all, and for the fruitful ministry of eighteen years exercised in this city. In his passing we mourn the loss of a brother beloved, and an earnest co-worker in the service of our common Lord.

We deeply sympathize with you in the loss of your leader as a congregation, and our prayer is that the Great Head of the Church may graciously comfort and sustain you in this time of sorrow and guide you ere long in the choice of a worthy successor to your late beloved Vicar to lead you in future service, for the Kingdom of God. On behalf of the Church

Geo. E. Owen,

Clerk Pro Tem.

TRINITY COLLEGE, TORONTO

"The Corporation of Trinity College would hereby record its sense of the great loss suffered by this University and by the Canadian Church through the death of the

Reverend Herbert Symonds, M.A., D.D. By his broad culture and scholarly mind, by his compassion for sin and suffering in its many forms, and most of all by his lovable Christian character, Dr. Symonds endeared himself to a large circle of friends in every part of Canada. In his passing, the Church of England has parted with one of her most devoted sons, and this University with one of the ablest of her Graduates and former Professors. Universally respected and loved by all who enjoyed the privilege of knowing him personally, Dr. Symonds leaves behind him the record of a singularly pure and blameless life, the memory of which it is confidently hoped will prove some consolation to Mrs. Symonds and to all who share with her the grief occasioned by his death."

Certified an extract from the Minutes
of the Corporation of Trinity College.

T. C. Macklem,

Provost.

Registrar's Office,
McGill University,
Montreal—

“The Corporation of McGill University has learned with great regret of the death of the Rev. Herbert Symonds, M.A., D.D., Vicar of Christ Church Cathedral, an honorary graduate of the University and a member of this body for a number of years.

The splendid work of Dr. Symonds as an educationist, as Principal of Trinity College School, Port Hope, Ont., and latterly as a member (and for a long time Chairman) of the Protestant Board of School Commissioners of this city, is widely known. In this respect he served his generation acceptably and well.

But it was as an educator in the pulpit that his greatest work was accomplished. His constant aim was to promote brotherly love and to foster a spirit of tolerance among all men. He ever looked for the things which unite, taking small account of the non-essentials which tend to divide. He was indeed a true apostle of the broad

christian charity and of the larger hope which the world so much needs, and he proclaimed his message with all the force of his superior intellect and with a sincerity of heart which could not of itself fail to compel attention.

To every movement for the welfare of mankind he gave ready and whole-hearted support and many of them he aided by his strong and forceful leadership. He never spared himself in any good cause and his indefatigable labours had much to do with the success of the many useful organizations with which he was identified. Truth is, he spent himself for his fellows, following closely in the footsteps of the Master whom he sought so faithfully to serve. The widespread sorrow among all classes of the community is a genuine evidence of the value of his unselfish life.

Secretary and Bursar's Office,
McGill University, Montreal—

“RESOLVED :

That the Governors of
McGill University record in their Minutes

their deep sense of loss in the death of the Reverend Dr. Herbert Symonds, beloved Vicar of Christ Church Cathedral, and valued member of the Corporation of this University.

They remember with grateful affection his devoted eagerness in the search for truth; his untiring efforts on behalf of education in City, Province and Dominion; his interest and his faith in the youth of our land; his belief in the power of the school and the college for the development of a just and righteous national life; his broad and sympathetic tolerance, wider than race or creed; and above all his tender humanity. In a period calling so anxiously and earnestly for the wise council, the calm judgment, the unwearied kindness, the enduring patience, the undefeated optimism and the unwavering faith that were always his, they would record their sorrow in his early demise, but they would record, too, their great gratitude that in passing from our bourne of time and place to where, beyond these voices, there is peace, he has left the blessed memory of unselfish service for others that cannot fade, and the ins-

piring influence of a noble example that cannot die."

Resolution passed by the Executive Committee of the Canadian Club of Montreal at a Meeting held on Friday, June 10th, 1921.

"RESOLVED :

That the Executive Committee of the Canadian Club of Montreal desires to place on record its deep sense of loss in the death of the Reverend Herbert Symonds, D.D., LL.D., one of the most valued members of the Club and a former member of the Executive. Dr. Symonds recently addressed the Club and all who had the privilege of hearing him will long remember the high ideals of national life which were then clearly and eloquently expressed.

The Canadian Club was honoured in counting amongst its members a man of such outstanding ability, wide sympathies and lofty purpose as Dr. Symonds possessed. His interest in and work for all that con-

cerned the Nation never wavered, and by his qualities as a citizen he was an inspiring example of those ideals to which the Canadian Club is devoted. We gratefully record our appreciation of his assistance in the work of the Club and we share in the sorrow universally felt at his passing."

A. A. Magee
President

The St. James Literary Society, Montreal—

At the first meeting held this session (last Tuesday evening) the whole of the members present stood in silence for a brief period assenting to the following motion which was proposed by Canon Shatford and seconded by Hon. R. Stanley Weir:

"This Society has learned with deepest regret of the death of the Rev. Herbert Symonds, D.D. President of the Society for 1906-1907 and for many years one of its most active and valued members. We desire to place on record our high appreciation of his excellent qualities as a man, and to express our very profound sense of gratitude

for his services to literature and especially to this Society. We deplore his passing as a severe loss to the community, but we rejoice in the exhibition of those sterling qualities which made him, and still continue to make him a shining example to all of faithful public service. Be it also resolved: That a copy of this resolution be sent to Mrs. Symonds and to the Press."

The Prisoners' Aid Association of Montreal Resolved:

That the members of the Prisoners' Aid Association do hereby place on record their sense of the loss sustained by the departure from their midst of the late Herbert Symonds, D.D., LL.D., on Tuesday the twenty-fourth day of May, 1921.

During his useful and honored ministry, Dr. Symonds was widely known as a man of many moral and spiritual interests, his vision was wide and his influence great. The learned Doctor gave his best for the betterment of human life, and for the eradication of social and political wrongs.

Among the various offices so ably filled by him was that of President of the Prisoners' Aid Association, and it was due to his recommendation that the Prisoners' Aid invited and welcomed the cooperation of representatives of all Christian Churches in the Association's endeavor to lift up their fellow men who have stumbled and fallen along life's highway. His boldness in advocating what he believed to be just and right, his unabated enthusiasm, his vision of a brighter and better world for humanity, and his sublime trust in the Fatherhood of God—all these qualities, and more, are memoirs that remain with us now that the Servant of the Lord Jesus Christ is numbered with the righteous who enjoy rest and reward in the Paradise of God.

It is further resolved:

That a copy of this resolution be sent to Mrs. Symonds, with the assurance of the deepest sympathy for herself and for her bereaved household, from every member of the Prisoners' Aid Association.

The Juvenile Delinquent's Court, Montreal

Mrs. Herbert Symonds,
Sherbrooke Apart.

Dear Madam,

Rarely does a whole community without regard to class, creed or caste, have occasion to join sincerely and unreservedly in a private grief. Montreal, as a community, shows this loss that has bereaved a family and taken from the Church a redoubtable leader. The sense of loss and grief as a sentiment thus is city-wide and it is but natural that we, too, should seek to give expression to our appreciation of the services that Herbert Symonds gave and the ample places he filled in the civic life.

No group will more sorely miss his counsel, his life experiences, his breadth of vision, his gift for the tolerant and patient treatment of human ills, than the Juvenile Court Commission over whose deliberations he presided and to whom his colleagues always looked for guidance.

In the work of the Juvenile Court Commission, he was in his element. His broad social vision and his sympathetic interest in the ills of childhood, were vitalized by his zeal for the future of the citizenry and his passionate desire that no resource might be neglected, to correct the faults of training and environment, in these unfortunates who came before us.

His kindly nature and gentle spirit found him always on the side of those who deprecated severity and pleaded for still another chance for wayward youth.. It was characteristic of Herbert Symonds to be eternally optimistic in his faith in human goodness and to discount the most dubious record of youthful waywardness.

His colleagues on the Juvenile Court Commission rejoiced in the opportunity to work with so broad-gauged and high-souled a co-worker. They valued the judgments that-were the fruit of a wise knowledge of human nature and a rich and ripe experience. Above all they will sadly miss the privilege of close contact with a rare and gracious personality, whose ability to win affection was balanced by a power

to command esteem, regard and devotion.

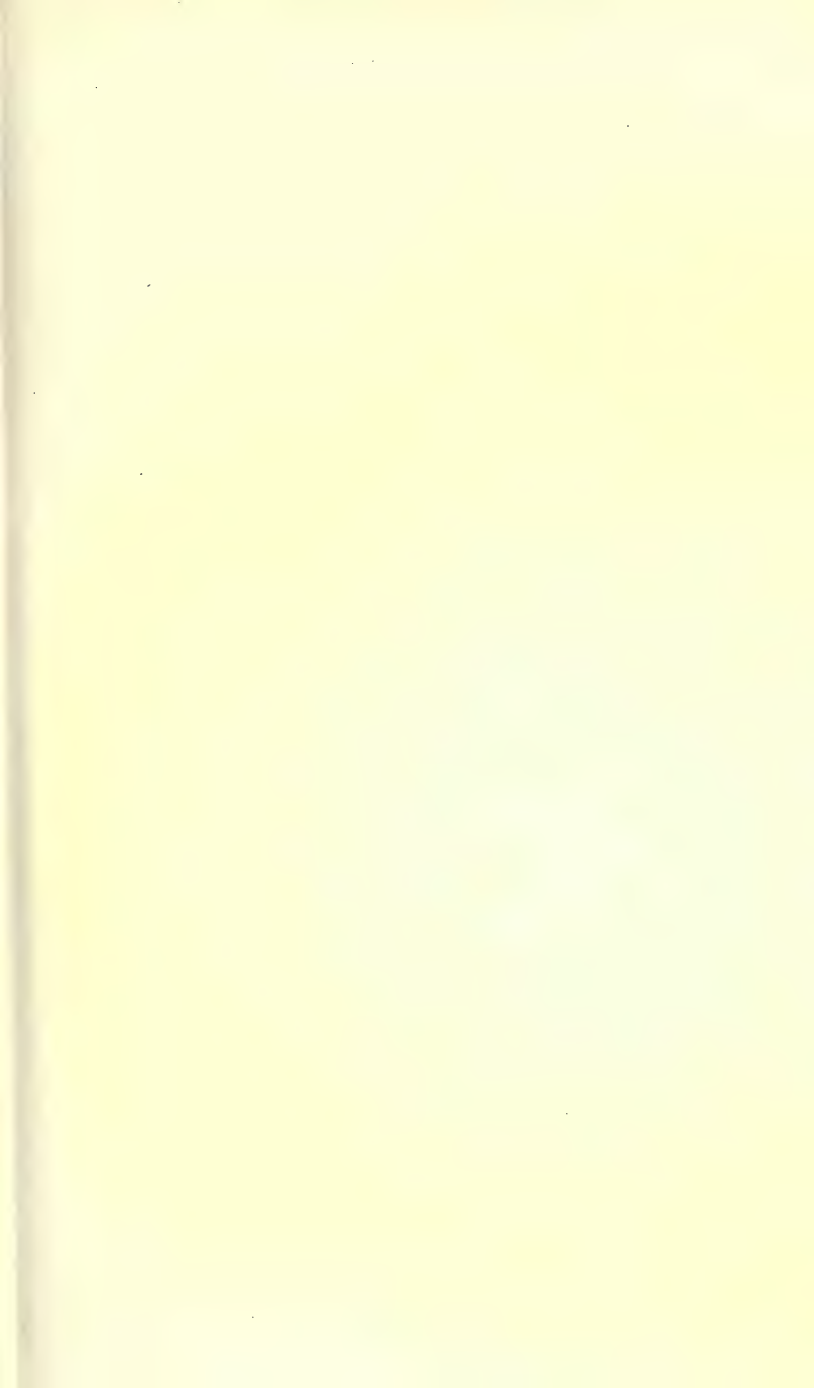
With this expression of our deepest sympathy, we remain

Yours sincerely,

Rabbi Max J. Merritt

Juvenile Court Commission.

SERMONS AND ESSAYS





Courtesy of Art Craft Studio.

ST. LUKE'S CHURCH, ASHBURNHAM, PETERBOROUGH, ONT.

DR. SYMONDS, RECTOR, 1892—1901

SERMONS AND ESSAYS

Many have been the requests that certain sermons of Dr. Symonds should be published. The compilers of this volume have been somewhat delicately placed by the last will and testament of the Vicar which required that his sermons should be destroyed. We have therefore been obliged to confine ourselves to unpreached sermons or to those that dealt with matters of so outstanding an importance that we were persuaded their publication in a book of this kind would be no violation of the Vicar's wishes. We have included two sermons on Unity, the first being his last spoken message on the subject and the second being one of a course in preparation which was never delivered.

One is printed here on The Solidarity of the Race as that was a burning subject with the Vicar. He was under engagement to preach on International Unity in New York when the Call of Death came.

The sermon on Social Reform had been bequeathed to the Social Service Council of Montreal, so we are quite within the proprieties in publishing it.

The paper on "The Outlook for Religion" was never delivered and is not a sermon, so we are including it. And finally we are presenting two sermons that reveal the ordinary Sunday message of a preacher to his own congregation. The one on "Trial and Victory" is the last sermon preached to the Cathedral Congregation and seems prophetic.

THE UNITY OF THE SPIRIT



“THE UNITY OF THE SPIRIT”

Ephesians IV. pt V. 3. “The Unity of the Spirit.”

It is possible to use words and phrases and yet to have but a heavy conception of their meaning. And this is especially true of words and phrases in the Bible. We hear them first when we are young, and familiarity with the word or the phrase leads us to suppose that we understand their significance.

The words of my text are I venture to think a case in point. They form part of a profound passage in general perfectly clear and everywhere beautiful. It is one of the great passages in St. Paul's great writings. “I therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love, giving diligence to keep the unity of the

spirit in the bond of peace. There is one Body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all and in all."

From this passage I detach a crucial phrase, "The Unity of the Spirit" for our consideration this evening. Unity is quite clearly the key-note of the whole passage. And the kind of Unity is described as the Unity of the Spirit. But now have we any clear idea of what the Unity of the Spirit is? For without a clear idea we are at a loss to achieve this unity, and may, as whole Churches have, go very far astray in our search for and effort after Unity. Let us then consider for a few moments the meaning of this short phrase and ask how our findings are applicable to the circumstances of to-day.

I

And first, the word Unity.

(a). Of it we may in the first place say that the Apostle presents it as some-

thing to be desired. We are to give diligence to keep it. But then why do we not keep it? Why is it so difficult to keep? Here is a great and acknowledged good, which yet we cannot achieve. I am by no means limiting my thought to Church Unity. There is the unity of Nation with Nation. There is the Unity of various interests within the Nation, as e. g. Capital and Labour. We all ardently desire these unities, but after 19 centuries of Christian thought and influence we seem further away from them than ever. It is certainly discouraging. It is not surprising that some should speak satirically or despondingly of Christianity itself.

But before we indulge in satire directed against either the Churches or the Nations, or capital and labour, let us just look at one other sphere of human experience within which we earnestly desire unity and fail to find it. What of that inner strife and contradiction within us? Do we not often long for a complete inward unity and fail to find it? Perhaps a thorough analysis of the inner conflict would help us as much as anything to understand the

outer. Listen to our Apostle who writes of the Unity of the Spirit, as he tells us of his own inner discords. "The good that I would I do not, and the evil that I would not that I do. O wretched man, who shall deliver me?" So in our criticism of Church, nation or class, let us bear in mind that there are beams in our own eye, which at least we must recognise before we can extract motes from the eye of others.

Now it may be that our failure to keep the unity of the Spirit, springs from our misunderstanding of its true nature. I think it will greatly help us if we will glance for a moment at the false unity which men have desired, and mistaken for the true.

(a). There is that form of Unity which is based upon force. Far back in the history of our race we meet with individuals or peoples who aspire to world Empire. In some cases the note is mere lust of Power, or of rites or of ownership, but in some cases as in that of Alexander the Great high ideals were mingled with the lust of conquest. So was it also with the Roman

conquerors of the world. Or we recall Napoleon and his boundless ambitions. And what of that vision so recently dispersed like a veritable dream of the night a world conquest by force to be followed by the imposition of a particular Culture! Have we seen the end of these ambitious dreams of a unity based upon Force? One may be permitted to doubt it.

(b). This unity of force has a different method but in principle it is the same in the world of Commerce and of Labour. In respect of this former, it is conceivable that a great country might become so wealthy as to aspire to rule the world by the power of Finance. In the sphere of Labour again, although no one would deny that the labourer has been shamefully used in the past, now as a thing, again as a serf, and then at the mercy of capital, who can deny? But to-day the shoe is going on the other foot, and still we are threatened with a social unity based upon force as we see in Russia to-day.

(c). Or if we turn our attention to the sphere of organized religion, of the Churches, we discover in their history a manifestation

of the same longing for unity, but still based upon a false conception of unity. The claim of an absolute and unquestionable authority, becomes the ground, not of an appeal but of a demand, for the subjection of all men to one supreme power. It matters not that an examination of every such claim exposes its weakness. The claim is still made, but the longed for unity is not achieved. The nature of external force is dominant in all such claims and methods.

These failures, for in the long run they all fail, are due to the adoption of a false though undoubtedly an attractive principle of Unity. Did you ever consider that the significance of the chief temptation of Jesus, the temptation to win the world by worshipping the devil,—lies in this,—that standing at the threshold of his ministry he is confronted with the false and true methods of conducting it, and that the false had a real attraction for him, because they were the easiest and seemed the most promising. The victory of Jesus lay in His choice of and steadfast adherence to the true principles of Ministry ,

even through they should lead to the Cross. Am I exaggerating when I say that no nation, no economic system, and saddest of all no Church, has ever followed firmly, clearly and faithfully in his footsteps. Still he is despised and rejected of men.

My brethren, is not the world ripe for a mighty effort to take a step forward in this matter of unity by which it may be saved, but can it take that step, unless it catches some fresh vision of Jesus and His Truth?

II.

And this brings me to the second word of my text. The word Spirit. The Unity of which St. Paul speaks, is a Unity of the Spirit. But what does he mean by it? Can we even define Unity, much less achieve it unless we can in some measure define Spirit? And yet we cannot define it. But we can conceive of it and strive to have some understanding of it.

The word is used frequently in both the Old and the New Testaments. Let us

look at just one passage in the Old. In the 2nd verse of Genesis 1, this earth of ours is described as without form and void, "and with darkness covering the face of the deep." And then it goes on—"And the Spirit of God was brooding on the face of the abyss." And the word the Hebrew writer uses for 'brooding' is the same that he would have used of a bird brooding upon her eggs until the formless yolk is shot through with form and order and finally becomes a living thing. Spirit here is something that is everywhere, in everything. Spirit here brings form out of chaos, and finally life out of death. Universality, Order, Life. Our conception of Spirit must include these three things.

But it is in the New Testament that the conception of the Spirit becomes of first rate importance and I will ask you to consider these points.

(1) That Jesus is described by John the Baptist as the Spirit bearer. "He shall baptize you with the Holy Ghost."

(2) That Jesus in St. John's Gospel speaks of the Higher Life as the Life of the

Spirit. "Except a man be born of the Spirit he cannot enter into the Kingdom of God.

(3) That in the same Gospel Jesus speaks of the coming of the Spirit after his bodily presence is removed. The Spirit is to make them stronger and more courageous and more useful than when He was with them. The Spirit is said to be the Spirit of Truth, and to be a constant guide to Truth. The Spirit is the Spirit of Jesus come back to to the Apostles as an inner possession and power rather than an external friend.

(4) The Unity which Jesus prays for in his great prayer is also a Unity of the Spirit. It is not described in terms of Creed, Worship or Organization, but in terms of Love, and Spiritual accord. The Unity of men is to resemble the Unity of Jesus with His Father. "That they all may be One, even as Thou Father art in in me and I in Thee that they may be one in us."

(5) Further the Church or the Society of the disciples of Jesus, is brought to birth by the operation of the Holy Spirit which descends upon them on the Day of Pentecost—a gift of tongues whose sym-

bolic significance is clear. The Spirit is to unite men although of many tongues into one communion. It is a Unity of the Spirit.

(6) St. Paul sees in the gift of the Spirit a deliverance from the tyranny of the external law and the bondage of the letter of a past Day. "The letter killeth he cries, but the Spirit giveth life," and "where the Spirit of the Lord is there is liberty."

All these passages help towards a clear understanding of the meaning of the Unity of the Spirit. And outside of the Bible there is a use of the word quite common among us which also helps. Of this or that act, we sometimes say "It was not so much what he did, as the 'spirit' in which he did it that impressed me." or this "He or she is not only a very gifted person but of a very beautiful spirit." And in all such phrases we distinguish from the act, from the merely external—the spirit of the act as the supremely important thing.

You can see that here we are in a very different atmosphere from that of Force or of Finance, or even of Creeds and Church Order. We are in the value of spiritual

qualities, Love, Truth, Personality. Not that Order is unimportant. Far from it. But it is an Order not imposed from without by External Authority, but an order which springs from voluntary consent, from reason, and commonsense, and the spirit of mutual concession.

III

St. Paul says in our text "There is one Spirit." But in another famous passage he speaks of the one Spirit as able and even rejoicing to manifest Himself in countless ways. "There are diversities of gifts, of workings, of ministrations, there is wisdom for the mind, healing for the body, there is the faith that inspires men to a thousand adventures, there is eloquence of speech, and the truth of the written Word, there is the great original mind, and its many interpreters, and above them all and yet in them all, is that Love which alone makes them fruitful for good; but all these worketh that one and the same Spirit dividing to every man severally as as he will. For human society is like the

human body, and as the body is one and yet hath many members so also is the Church, and by one Spirit are we all baptized into Unity. It is a unity of the Spirit."

The Spirit is free. In Christ Jesus and under a Dispensation of the Spirit, we transcend the law written on tables of stone, but only when the principles of law are written in our hearts. Our liberty is not to be mistaken for license, but is rather a voluntary self-limitation for the welfare of the whole. "As free," cries St. Peter, "but not using your liberty as a cloke of maliciousness." Liberty 'by itself' no doubt tends to separation, but Liberty controlled by love leads to voluntary union,—the Unity of the Spirit.

This unity of the Spirit cannot as men have sometimes thought be realized by any kind of Force. Such unities are the very opposite of the Unity of the Spirit. Nor, may I venture to add, can it, in the sphere of Religion be achieved by the imposition of any Form of Worship, nor of Church Government, nor—and here is our storm centre to-day, by any form of Creed. The

longer I live the more powerfully is it borne in upon me, that it is impossible completely to define Christianity. Make your definition as broad as you can and still it will exclude some who are men of the Spirit.

Such is "the Unity of the Spirit." It is a mighty harmony of an infinity of notes, blending through the working of the one and the self-same Spirit into a perfect symphony. But some one has said of music that it is the most perfect art because it alone is able to introduce discord into its work as it proceeds on its way to the triumphant climax in which discord, like Death, is swallowed up in Victory and is heard no more. So is it with this strange history of our race, and a Day may come when even our terrible discords may be seen to have been essential to the fulness and completeness of its triumphant finale. Could there, indeed, I ask you, could there be a perfect symphony of humanity from which was excluded such a note as "Worthy is the Lamb, that was slain." And how without this discordant note of suffering, of sacrifice, of sorrow, could we ever have our "Halllelujah, for the Lord

God Omnipotent reigneth." First the Cross, then the Crown. So it must be.

But not for one instant can such a thought justify us in diminishing our efforts for the Unity of the Spirit. And never were the needs of the Spirit so great as to day. A clear vision, and a good will can alone deliver us from the evils that threaten to overwhelm our civilization. "Humanity," cried the great South African, Smuts, "has struck its tents and is once more on the march." It is true. But who and where are the guides humanity will decide to follow? May the Spirit that inspired the keynote of the Saviour's life, brood over our present chaos, and as once He brooded over the material chaos and brought from it order and life, so may He bring to us at last

Peace on Earth

Good will among men.

THE SOLIDARITY OF
THE RACE



THE SOLIDARITY OF THE RACE

“For since by man came death, by man came the resurrection of the dead.”

“For as in Adam all die, even so in Christ shall all be made alive.”

I Cor. xv., 21-22.

What do these words mean for us in this 20th Century? I read them to an ordinary student of modern science and modern thought, and he says to me, “These words have a good sound. I know that they form a part of a very beautiful passage by a man whom I agree with you was a truly great man. But when you ask me to take them literally, I say in no scoffing spirit, but simply because I am a modern man, that I cannot do it, any more than I can take the mystic of Plato literally. I do not scoff at Plato. I greatly admire him. But still I do not accept all his ideas and notions. I admire St. Paul even more

than Plato. Yet I cannot blind my eyes to the fact that he sometimes put things in a way I cannot accept."

That is I am sure the attitude of many of the most thoughtful, truth-loving, and best people among us. They seldom speak on the subject because they do not want to hurt people's feelings. But if you questioned them about such a passage as this they would say, "St. Paul evidently thought there was no such thing as death before Adam, and that Adams' sin introduced death into the world. "For since by man came death," he says, and "As in Adam all die." But I am perfectly sure that death was in the world countless ages of years before any man had been evolved. So what can I make of this. It has no meaning for me, and I just simply pass it by. St. Paul's whole argument falls to the ground." I am not thinking just now of the great authority in science, the Professor in his College, e.g., but I am thinking of the man who adds to a quite ordinary knowledge of geology, what we call the modern type of mind. Nor am I thinking of the professed agnostic. The

most modern type of mind is not agnostic. Agnosticism is somewhat out of date. I am thinking of the modern man religiously disposed, who knows that religion and theology can give an excellent account of themselves, but who as a modern man scientifically feels that religion has to be re-stated.

Many of the rising young theologians of England and Scotland, of America and Canada feel the same thing, and are labouring to the end that as Tennyson puts it,—

“Mind and heart according well,”

“May make one music as before”.

I

Now I hold that the words of my text enshrine a very great and important truth. ‘Enshrine,’ I say and I use the word deliberately. For what is a ‘shrine’? It is a case, or it may be a building in which some precious relic is contained. So the form of St. Paul’s words is the case, so to speak, in which the truth is enshrined.

But 'the case' is a comparatively unimportant thing, the 'relic' is the important thing. So the form in which St. Paul casts his thought is not of vital importance, but the truth which he wants to teach is of vital importance. And the truth which St. Paul is struggling to teach, is not dependent upon its form. Whether or not death came into the world by Adam's sin is not the really important thing but something else.

What then is the important thing? I will state it in one or two propositions.

(1) That man is a being with a double nature. What St. Paul calls the man of the flesh, and the man of the spirit. And that these two men are both in each of us. We to-day usually express it a little differently—we speak of the lower nature and of the higher nature.

(2) That the lower nature leads on to death, death not only of the body, i.e., the resolution of the physical organism into its original chemical components, but death of the soul. The triumph of the lower is the death of the higher.

(3) That what we are told in the Old Testament about Adam makes him a forcible type of the lower nature. The man who had the higher and sacrificed it to the lower. Adam then for us is a figure, a type, his story enshrines the truth about the lower nature.

(4) But that which we are told of Christ in the New Testament makes Him a perfect type of the Higher, or Spiritual man.

But just here the modern man will say, "Stop. Are you not reducing Christ from a historical figure to a mere type? You do not think it necessary to regard Adam as a literally historical character. Why then should you take Christ so?"

That is a perfectly fair question and demands a candid answer. My answer is that the evidence for the historical character of Jesus Christ is overwhelming. These very words of St. Paul were written within twenty-five years of the Resurrection. There is nothing to prevent a historical character being also a type.

Adam then is the type of the lower.

Christ is the type of the Higher.

And now we come to the last and for my purpose this morning, the most important proposition.

(5) We all share in both these natures—the lower and the higher, the Adam man, and the Christ man. In so far as we are in Adam we die, and we do all share in that common lower nature. But in so far as we realise our higher nature we are in Christ, and in Christ we live. The whole race of mankind is one in Adam, in the lower nature, it is also one in Christ in the Higher Nature. In other words the race is a Unity. Bishop Westcott and others have styled this truth, “The solidarity of the human race.”

You can see that all this, which is the precious truth enshrined in St. Paul’s words is equally true although death was in the world long before Adam.

II

Let me now dwell for a moment or two upon this thought of the solidarity of the human race.

It means that there is some kind of connexion between every man that has ever been and every man that ever will be. That the race is a unity. A unity however made up of many parts. And those parts are not all in an equal position of strength, talent, civilisation, wealth or opportunity. And yet one.

The nature of that connexion is not difficult to describe. It is not of course a visible connexion like that of the leaves on a tree. It is however physical. There is a common flesh and blood. No doubt there are differences, of colour, for example, but they are differences within the unity.

The connexion between the members of the race is still more obvious in the community of need, the community of reason, the community of aspiration. And finally, wherever you find man you find some sense at least, it may be very low and rudimentary, but some sense there is of the lower and of the higher, the Adam type and the Christ type. "As in Adam all die even so in Christ shall all be made alive."

We lay down then as a fact, the solidarity of the human race. But such a great fact must have an intimate bearing upon the relations of men, upon their duty to each other, and upon our thoughts of the good which lies before the human race. We turn then to our Creed, or to our New Testament, and we ask what light it throws upon such great questions.

(a) In the Creed we have two articles at least bearing upon this subject. I believe in the Holy Catholic Church, and I believe in the Communion or Fellowship of Saints.

(b) In the New Testament we find that the Gospel is declared to be for all men, that it is to be borne into all the world. That it is for man as man and not for any nationality or class. In Christ Jesus there is neither Jew nor Greek, Barbarian, Scythian, bond or free but all are one.

We may say then that the task of the Church is to realize the Communion or Fellowship of Saints. It is to win men to a clear consciousness of the difference between the higher and the lower man, and then to enlist them in a great army for the united struggle against wrong.

Ideally the Communion of Saints means the Communion of all men. But inasmuch as all men are not on the side of the Higher Man, the Communion of Saints means the fellowship of all who are consciously striving to follow the higher nature, in whatsoever country they may be, and personally I would add, whatever their precise faith. Those who are on the side of right, those who are striving for truth and righteousness and love, these whatever they may call themselves are followers of Christ, because they are doing his work. "He that is not against me is with me," said the Saviour.

The longing for unity and for peace was inexpressibly strong in Our Lord. His sadness at strife and conflict immeasurable. And that spirit descended to his Apostles, and they taught too concerning one communion and fellowship of the whole race. They looked forward to a goal when that whole race should have come to a perfect humanity. Perfect individually but perfect also socially. That was the ideal of the Master, that was the teaching of His Apostles, that is the task of the Church

and that is what we mean when we repeat Sunday by Sunday "I believe in the Holy Catholic Church, the Communion of Saints."

III

The task is a stupendous one. Not only because of the strength of the lower nature, the moods of tiger and of ape, but also because of ignorance. The interests of men are I believe fundamentally common interests. The best way is, I hold, always a way of peace. Adjustments of all differences are possible, by which each party can gain, if only we can find them. But there lies the difficulty, a very real difficulty. When we consider how many are the sources of differences, and how difficult they are of settlement even in the smallest societies, then we can readily understand how innumerable are the possible causes of difference between nation and nation, and how really difficult it is to adjust them. Yet even these we must hold that if only we could find it there is always a way of peace, advantageous to all parties.

War then in the light of the task of the Holy Catholic Church becomes the greatest of all evils, and yet there are circumstances when owing to false ideals and ignorance as well as deliberate malice, it becomes unavoidable.

Yet we must never lose sight of the ideals of the Church, and never lose faith that they will be realized in some far off Divine event.

And since the human race is one—past present and to come—we believe that the whole race will finally share in the victory that lies before it. As in Adam 'all' says St. Paul and he also says even so in Christ shall 'all.' Then cometh the end when he shall have abolished all rule and all authority and power."

It is a stupendous thought. So great that our spirits sometimes fail to rise to it. Yet it is the worthy end of a great conflict. The history of our race is a stupendous thing. And we may well believe that there lies before us this stupendous goal which we grasp by faith and not by sight.

That then is my chief thought for you dear friends this evening. The thought of

the solidarity of the Race, its Unity, its community of interest, its long drawn conflict between the lower and the higher; death and life; Adam and Christ; the Communion of Saints.

But I must not conclude without a more individual thought. Each year as it rolls along takes away some of our friends. Old and young, the strong and the weak, the expected and the unexpected. But we enshrine them all in our memories. And though our hearts are sometimes wrung with anguish, yet let us cherish firmly our Christian faith that the souls of the righteous are in the hands of God and there shall no evil happen unto them.

Now, traveller in the world of tears!
To realms of everlasting light,
Through time's dark wilderness of years,
Pursue thy flight.

There is a calm for those who weep,
A rest for weary pilgrims found;
And while the mouldering ashes sleep
Low in the ground.

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The Soul, of origin divine
God's glorious image, freed from clay,
In heaven's eternal sphere shall shine
 A star of day!

The sun is but a spark of fire,
A transient meteor in the sky;
The soul immortal as its sire,
 Shall never die.

LAMBETH APPEAL

LAMBETH APPEAL

(1) The Lambeth Conference and the Free Church Reply. This sermon was prepared as the first of three to be preached in Christ Church Cathedral. The other two had not been written but we are fortunate in being able to present this one.

1. Cor. XII. 12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

We have heard a great deal of Church Unity in these latter days. It is indeed the outstanding religious question to-day. On all sides there is the admission that the present condition of things is unsatisfactory, that the power of Christianity is weakened by the kind of divisions that exist. On all sides efforts are being made to procure a larger measure of unity. So far I think all are agreed—Roman Catholics, Greek Ca-

tholics, Anglicans, Presbyterians, Methodists, Baptists, Congregationalists.

But there agreement ceases. The Roman Catholic solution of the problem is simple, but impossible. What may be the solution offered by the Greek Church I do not know. The Anglican Church has more than once set forth its terms. The position of other churches is not definitely stated, but at present there is not much prospect of their acceptance of the Anglican proposals.

The situation is not therefore at first sight very encouraging. But there are two aspects of this question. The first I may call the External. According to this Unity means the acceptance of definite terms such as those of the old Quadrilateral, slightly but not, I think, materially changed by the recent Lambeth Conference. The Holy Scriptures, the Nicene Creed, The Two Sacraments, The Historic Episcopate. When we look at the subject of Unity from this point of view, then we seem to find but little progress. But there is another point of view, and as I think a far more important one. Unity in the Spiritual order is

not primarily a matter of Creed or Church Government. If these were primary Christ would have given them. But he did not. Unity is expressed in fellowship. So the Bishops in the Lambeth Conference said that the key note of their work was the idea of Fellowship.

Unity is Good-will. Unity is Co-operation. But Unity is not of necessity uniformity.

Now in this most important respect, there has been great progress. Even within my memory the situation has greatly changed, but anyone who is at all conversant with the history of the past, knows that there has been almost a revolution in the religious world in this matter of Fellowship and Good-will and Co-operation. No doubt we still have our denominational loyalties, and preferences. But we mingle freely in Charitable works. United services of many kinds are constantly being held. During the war the barriers fell down almost automatically. There has been great progress, and there is the promise of still greater. And it is this aspect of Unity, this spiritual fellowship of men working in

various ways, this co-operation of many methods to one spiritual end which is prominent in the Bible. Unity of Creed, or Government finds small place. Unity of Spirit finds a large place.

And this brings me to the subject of the Lambeth Conference. You understand I think that this was a Conference. Not a Parliament legislating, but a body of leaders conferring, and reporting their findings, which have great influence but no binding power. Therefore they are open to criticism. In any remarks I have to make you will I hope understand that I do so with sincere respect and admiration for the Report as a whole. It marks a step forward. It is inspired by a genuinely Christian Spirit. It has been universally recognised as a genuine attempt to advance the whole problem to a higher stage of discussion. No superior claims are made, there is a recognition of need of change on our part. It is most distinctly stated that in no sense does the Church of England aim at the absorption of other Churches. Never before has such a body so clearly stated its belief in the spiritual efficacy of the minis-

tration of other Churches. It accepts their baptism as admission to the Church of Christ. Spiritual Grace is found at their altars. To have plainly stated these things is undoubtedly a step forward.

What replies to this notable document have come from those to whom it is addressed? Formally none that I know of from Rome, or from the Greek Churches. A Committee of the Free Churches in England has published a Report on the subject. Some very prominent Presbyterians in Scotland have spoken, and various articles have appeared in different Magazines. It is expected that the various non-conforming Churches in England will make further references to the Report.

The Report of the Free Church Committee is perhaps a little disappointing, but it has the merit of frankness. Whilst the Committee recognizes the generously full acknowledgment by the Bishops of the Spiritual efficacy of the Free Church ministry, they are not satisfied that such recognition is complete. Nothing but full recognition of all Churches can meet the case.

The question of Orders, i.e., of Episcopacy, or other form of Government, which is the present crux of the problem, I propose to deal with next Sunday morning. Here I can only note that the Free Church Committee state that Free Churchmen do not regard any form of ecclesiastical polity as of Divine command. They are not prejudiced, however, against Episcopacy, but they will not consider any form of polity which claims to be an exclusive "channel of grace." This was to be expected, and the Committee's Report though not advancing matters, clears the air for further discussion.

I do not think any formal reply has come from the Presbyterian Church of Scotland. There is probably some difference of opinion there as elsewhere. Some prominent individuals have come out rather adversely to the Bishop's Report. Dr. Norman McLean of the well known St. Cuthbert's Church in Edinburgh, finds the Lambeth Report ambiguous. "What," he says, "is granted on one page is withdrawn on another." He vigorously protests against the refusal of Communion

to members of his Church, although "these ministers," says the Bishop's Report, "have been manifestly blessed and owned by the Holy Spirit as effective means of grace."

Somewhat similar criticisms are passed by Dr. Archibold Fleming of St. Columba's Church, London, and by Professor C. Anderson Scott of the Presbyterian College at Cambridge.

The Congregational Union of England will not agree to any reunion dependent upon acceptance of reordination.

Such in the most general terms is the situation. From what I have called the 'external' point of view, the view of Unity which depends upon questions of Creed and Government, we do not seem to be much further advanced. The Church of England still insists upon Episcopacy, but it will not say definitely exactly what it means by Episcopacy. The separated churches say we have no objection to Episcopacy per se, but if by it you mean that there can be no valid or regular ministry without it, then we object. And no clear answer to their question is forthcoming.

On the other hand, from what I have called the internal or spiritual point of view, considerable progress has been made in the past, and I rejoice that the Bishops were able to unite in such a frank and full recognition of the spiritual efficacy of the ministries of other Churches. Compare this with the statement in what used to be a standard authority on the subject in our Church. "It is part of the doctrine as held by the Church, (i.e., Apost. Succession), that a supernatural work should need a supernatural sanction, and that what is rightly held to be the grace of orders, . . . should be transmitted by those only who have themselves, in succession, received that grace, and the authority to transmit it, from its one original source." What this more precisely means is thus stated by the same author. Apostolic Succession means in a few words, without Bishops, no Presbyters, without Bishops and Presbyters, no legitimate certainty of sacraments, without sacraments no certain union with Christ, and without that union no salvation." We have travelled far from that position in the Lambeth Report.

And it is after all the internal and the spiritual which is of prime importance. To have advanced that is worth more than to have won an external union without unity of Spirit. For it is clear that in the New Testament this spiritual unity is the thing of chief importance. Reflect upon the oft-quoted words of Our Lord in his first prayer, "That they all may be one, even as thou Father art in me and I in Thee." What kind of unity is that between Father and Son? Not of orders or in anything that we can define as external, but a harmony of mind and of will, a fellowship of unbroken community of purpose, a unity whose roots are in Love, and which no external bond can strengthen,. We are far far from that. But it is the ideal, and and not what is called 'Organic Unity.'

Now almost every utterance coming from Protestant Churches with whom we are not in communion, expresses in one way or another its conviction that before organic unity we must have fellowship. And that fellowship they claim will be advanced by an occasional exchange of pulpits and by the opening of admission to our altars

to all. That I believe is true. The Bishops have gone a step in this direction, a very short step, and so hedged about with conditions that I fear it will amount to very little. Still it is something.

This inner unity, too, is that which St. Paul describes in the very famous passage from which my text is taken.

The Church is there compared to the human body, made up of many parts, but inspired by one Life. That life, says the Apostle, is one. It is the possession of the common life that makes the body one. It is true the body is an organic unity. But its essential unity is in its Life. A dead body is an organic unity; of what use is it? On the other hand St. Paul draws attention to the extreme diversity of the activities of the body, the very various ways in which it functions, and not only implies but states plainly that much diversity of method can exist within the Church. "Now there are diversities of gifts, but the same Spirit, and there are differences of administrations but the same Lord, and there are diversities of operations

but it is the same God who worketh all in all."

And it is this spiritual unity which is gradually being revealed to us in these days, and which is being quietly worked out. Not through any cut and dried schemes does it come, but by the compelling power of God's Spirit working among us. There are hundreds of clergymen in our Church who are eager to invite representative men, men with a message, to speak in our pulpits. They have the spirit of Unity. On the other hand there are very many who gladly accept invitations from other Churches to enjoy the fellowship which comes of speaking from their pulpits. Let me give you an example of what is taking place in England. "The Battersea Rural Deanery has taken a step forward in the direction of re-union. The Chapter of the Deanery, after carefully considering the report of the Lambeth Conference, decided to invite the ministers of the Battersea and Clapham Free Church Council to worship with them by attending a service at Battersea Parish Church, and to accept an invitation by the Council to a

similar service in one of their places of worship.

The first mentioned service was held in Battersea Parish Church last Wednesday week, about seventy clergy and ministers being present. The service was conducted by the Rural Dean, the Rev. H. Foster Pegg, Vicar of Battersea. It consisted of hymns and the Litany of Remembrance, compiled by the Rt. Rev. George Ridding, D.D., First Bishop of Southwell, with special prayers for unity. The lesson was read by the Rev. Eccleston Potts, chairman of the Free Church Council. The Rural Dean spoke from Ps. cxxxiii, St. John xvii. 20-23, Eph. iv. 3-6. He said the Lambeth Report meant unity not absorption, fellowship and not annihilation. He referred to the unity of association, and said "We are many members, but one body." Unity required harmonised varieties. Where there is no freedom there is no unity. The Holy Spirit of God can alone bring about unity of life. A living unity could not be forced; it must be the product of slow but sure growth.

After the service those present adjourned to the Vicarage for tea, which was followed by an informal conference of a very helpful character. A small committee was appointed to report on the best method of promoting future fraternal intercourse, and it was decided to hold the next service of the same kind at Stormont Road Congregational Church, Lavender Hill.

“Endeavouring, cried St. Paul, to keep the Unity of the Spirit.” That is the only real unity. It may lead to a complete organic unity or it may not. But it will certainly lead to fellowship in worship, in prayer, in preaching, in communion, and it will certainly mean increasing co-operation.

May God enlighten our minds to see clearly the truth, may He warm our hearts with a charity that shall go forth in ever increasing force to bind together into a spiritual unity all who love Our Lord Jesus Christ in sincerity and seek to follow in His footsteps.

SOCIAL REFORM

S O C I A L R E F O R M

“For as the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ.” I Cor. 12, 12.

I

We hear much of Social Reform and of Social Christianity in these days. It had been urged, and as I think rightly urged, that Protestant Christianity has in the Past been too individualistic, that is to say that it concentrated men's minds too much upon their own individual salvation, and so tended to make men selfish and indifferent to others. This Protestant Individualism reaches its most perfect expression in *The Pilgrim's Progress*, in which the whole interest of Christian's life is centred in himself. Please do not interpret this as a hostile criticism. The

Pilgrim's Progress is one of the great books of the world. Still it is not the whole of Christianity. Protestantism was of necessity Individualistic, because under the iron rule of Rome, the Individual had counted for very little. All that was asked of him was Obedience. The Individual was sacrificed, and in course of time he revolted against the spiritual tyranny.

Human progress is like a sailing ship making its way in opposing winds. You have to make a tack in this direction as long as you can, and then you must tack in another. Protestantism ran on the Individualistic tack, because progress lay in that direction but long since it has been perceived that disasters await us if we continue on that tack. The remedy does not lie in going backwards but in making a fresh tack in another direction. Social Reform is in the air, and religion has something to say in that connexion.

II

The grounds upon which the Church bases her Social message, are as deep as

Christianity itself. For Christianity proclaims as its revelation of God, Fatherhood. And Fatherhood implies brotherhood. Christianity is also a universal message, it is for all the world. Its message therefore is one concerning a Family. God's family—That is the ideal. But a family is by no means a group of independent individuals. It is a society of mutual help. It aims at right relations, and finds its success in right relations. There is hardly anything on earth more lovely, or that gives greater happiness than a large united family. And that is God's ideal by His own Revelation for mankind. Its realization lies many hundreds, probably thousands, of years before us, but we are all concerned in it.

St. Paul came to have a very vivid conception of this truth. To a man of keen imagination and intellect there is nothing like a new truth to lift him up into the seventh heaven. I have recently been reading the life of John Fiske. In it more than once he describes the joy, a veritable intellectual intoxication of joy as some new truth of science came to him.

There is a passage somewhere in James Russell Lowell's works, describing the feelings of himself and one or two kindred souls when as bright youths they walked home after listening to a lecture by Emerson.

But such instances fade away into the commonplace when you realize what St. Paul must have felt. Born and brought up in the narrow and exclusive school of the Pharisees, "a Pharisee of the Pharisees," he himself tells us, proud and exclusive and proud of his exclusiveness, he came almost in an instant to see as in a vision the higher truth. Man is not made to be exclusive, he is made for common effort for a common goal. In the light of Christ he saw there was no longer Greek or Jew, Barbarian, Scythian, bond or free, but all were one. The truth ran through his whole intellectual and spiritual being and became a veritable inspiration. So in my text he gives a classic expression to this Social aspect of Christ. "For as the body is one, &c."

We assume then that Christianity is not simply a religion of individual salva-

tion in a world to come but is also a Gospel of social order here below. Our prayer is "Thy Kingdom come on earth as it is in heaven."

III

Let us now come to closer grips with our subject. Social reconstruction like every other form of reconstruction must be adapted to its environment. What then are the Social Problems of to-day, and what is the message of the Church in relation to them?

There is first of all the great Labour problem. This we must first note is not a merely local problem, it is world-wide, and it has reached an acute stage. It is perhaps less of a problem in some respects here than in other parts of the world. But it is one everywhere. Here in this city the Canadian Club, a society whose members practically all belong to the capitalistic order, invite a Labour leader, a Russian Jew, I believe, to address them. In one of two addresses which he delivered here he predicted the passing of political power

all the world over to the army of Labour. One or two people to whom I have spoken, have surprised me not only by saying they believe it is true but they seem to regard the situation with equanimity.

What is the proper attitude of the Church to this question. It is not, I take it, to take sides. But it is to try and set forth the spiritual and moral issues involved. It is for the Church to say that in Christ Jesus there is neither Capital nor Labour, neither classes nor masses. The body of society is one. And if one member suffer all the members suffer with it. It is for the Church to appeal for righteousness and justice. Justice first. Justice is really the root of love. There is no love where there is no sense of justice. But then should come also consideration. The thought of the lives of the poor. How hard they often are, how natural that there should be discontent among them. It is for the Church to preach a larger measure of opportunity, a larger opportunity for leisure, for a worthy life.

All this and more perhaps, it is the function of the pulpit to proclaim. But

I doubt whether it is the function of the Church to enter into economic details. The preacher is scarcely qualified to understand these. If his appeals for justice and for love in the name of Christ fall on deaf ears, what reason has he to suppose that discussions of Socialism, or such questions will meet with respect.

Amongst social questions that press for solution is that of the social environment of children and youth. By environment in this connexion I mean Bars, Dance Halls, Places of Entertainment. The Bar is doomed and on every count that seems to me desirable. With reference to Moving Picture Places, I think we must be discriminating. When we see the vast crowds that throng these entertainments night after night, we are tempted to sarcasm and pessimism. But wait. I suppose that at least 90%, probably more, of those crowds have been working hard all day. We talk about cultivating home life. But the conditions of home-life are very different for people in large cities in these days. We speak about improving the mind and reading good books, but how many of us who

have time, opportunity and books, had anything to speak of but novels. How many people here are studying history or philosophy or economics, or Shakespeare! What we do is have a little game of bridge, or perhaps we get a few congenial souls and have a game of poker, and as we sit over our game with cigars and liquid refreshment, we may incidentally deplore the frivolity of the masses who instead of saving something from their earnings spend it all on Movies. Now I do not mean to be sarcastic. But I want you to bear in mind, that people must have recreation. That their lives in factories and shops must often be deadly dull, and the bright streets and picture houses give light and warmth, and an hour or two's forgetfulness of drudgery.

But you say the pictures are so vulgar. They are often suggestive. It seems impossible even with the censor to cut these things out. Alas. It is true. Yet on the whole even though in a very cheap and melodramatic fashion, though the whole thing is false in sentiment, and untrue to life as a penny novelette, yet virtue is always

triumphant in the end. And I would remind you that not so very long ago the best people of our city were going to trashy musical comedy, revelling in rag-time, and to plays which in some cases were more suggestive than the worst picture shows ever put on in this city in a standard theatre.

Nevertheless it is a problem. Here is a place for Social Reform.

There is the deeper question of Social Vice. Profoundly difficult, yet calling aloud for some action. I know that a profound pessimism reigns amongst most people in respect to this question, and I cannot pit any easy optimism against it. But time is so short, that I can only point out this.

There are at least two schools in our city within but one hundred or two hundred yards of vice of the most flagrant kind. I would not have believed it possible had I not seen it, but in that locality it forces itself upon your notice. I know a little Methodist Mission house in that part of the city. At Christmas time I went to a little Christmas Tree there. The inadequate little room was crowded with children all

certainly looking happy and nearly all attractive even beautiful.

Foreigners every one. But I could stand on the threshold of that school and throw a stone far enough, here, there and elsewhere, and hit at least twenty disorderly houses. These children are compelled to live in those surroundings. Now dear friends, I ask you, you who have children, how long would you stand a condition of things like that uptown? And when you read of vice amongst these foreigners, you cry, Oh all these foreigners are so vicious and immoral. Oh! it is not so. Ask the medical men who had a camp of several thousand Serbians a year or two ago at Three Rivers, how those men compared in physique with ours? My brothers, let us be fair. And, Oh do not let us be Pharisees. If these conditions prevailed in Westmount you would crush them out to-morrow and you would rise in virtuous wrath and do it. And something can be done here. But I must not dwell on details.

IV

I have only been able to indicate what we mean by Social Reform. It means the steady improvement of the conditions of our common life. And just here I want to pay a tribute to what has already been done and is being done. This city has hundreds of agencies that are grappling with these problems and are improving and saving many lives. Let us not forget them. All honour to them, and I note in lists of names, subscribers and so on that the members of this Church are well represented and I thank God it is so.

What then is the great need of to-day? The need of common vision. The Vision of a true Human Society. We are told that Labour will soon rule. But that is not any guarantee of true progress. There has been too much of class ruling in the Past. Sometimes it has been the despotic government of a king. Then the aristocracy rise and gain power. But use it little better. Then comes the rule of wealth. The Plutocracy which has not hitherto

proved a great advance on Kings or Aristocrats. Now comes the claim, and it is very likely to prove true, that Labour will rule. What guarantee have we that this will be a gain? Do not think I say this because I am not sympathetic with Labour. I do not wonder in view of the history of the Past that Labour should strive for the mastery and exult in the prospects of its victory. Perhaps it is even necessary that the world should pass through a period of such rule. Every class will then have ruled. And then it will be clear that what the world needs is not Class Rule of any kind, but a genuine Democracy, in which every class will fully realize that the Common Good is the true aim, and that the happiness of the whole depends upon the happiness of the parts.

It is St. Paul's vision that we want. The power to see as in a bird's eye view the entire humanity as one body, united together, and consciously aiming at the strength and well-being of the whole. The way in which this is to be carried out is not for the Pulpit to tell you. The Pulpit's task is to try and present the Vision and

to present it as the Will of God. The details require expert knowledge, experience, good judgment.

All this my brothers is a part of the original Gospel, which was not a gospel of the hereafter, but a Gospel of the here. The Kingdom of Heaven which Jesus Christ preached was in the mind of Him who announced it, and of every one of his hearers, primarily God's rule here on earth. And that too is the Daily Prayer which Christ gave us.

"Thy kingdom come on earth as it is in heaven,"—

And when the end comes and the kingdom passes from earth to heaven, the great question that Our Lord Himself represents as being asked of each is—What did you do for the common good? What did you do to meet the needs of your brethren and my brethren? That first. Not creed, not even worship, not sacraments first. But the Common Good.

Inasmuch as ye did it not, &c.

Inasmuch as ye did it unto one of the least, &c.

RELIGIOUS OUTLOOK





UNIVERSITY OF TRINITY COLLEGE, TORONTO
DR. SYMONDS, LECTURER & PROFESSOR, 1887-1892.

THE RELIGIOUS OUTLOOK OF TO-DAY

This paper was prepared for a Deanery meeting in Ontario, to be read on the 28th of April 1921. Dr. Symonds was taken ill on April 27th whilst in attendance at the meeting. The paper was therefore not read by him. As it represents his latest thought on the subject we rejoice to be able to include it in this volume.

THE RELIGIOUS OUTLOOK OF TO-DAY

I esteem it a great privilege to address you on this great subject of the Religious Outlook of To-Day. May I say more particularly so because my general standpoint is not that of the majority of my brothers in the Ministry. I have never concealed my views, I have perhaps sometimes announced them somewhat vigorously. I am indeed an impenitent Broad Churchman, or to use the fashionable term, a Modernist, and it is frankly as such that I review the religious situation in which we find ourselves.

The dominant note of our age in both Church and state is Unity or perhaps I should say Harmony. Far away as we seem from its achievement, harmony is none the less our ideal. The Harmony of all the varied forces within the Nation, the Harmony of the Nations among themselves and the harmony of the religious forces of the world. Harmony implies co-operation,

and the world is I think well aware of its absolute necessity, not only for its welfare but for its very existence. This note of Co-operation is the Christian note, and to promote it is a cause which may well inspire with zeal the Christian Church. In all then that I say this morning, I have as, what musicians call the theme of Unity, Harmony, Co-operation as its directing motive.

My paper will be divided into two main divisions, the first of which will deal with the Theological Outlook and the second with its practical application.

I.

The Modernist is sometimes supposed to be a man who despises theology. There was I believe some years ago a tendency in this direction. A highly popular clergyman was known by the name of "Harry Theology" Rogers. But the Modernist is to-day a theologian. He is by no means satisfied with the Social Gospel. He knows that underlying that Social Gospel there

must be a Theology, a doctrine of God, and I venture to say that the most vigorous theologians at the present time are Modernist in their tendencies. Rashdall, and Nye Bethune - Baker and Barnes, Archdeacon Charles and Streeter and Streeter's co-workers challenge comparison with any other school of thought to-day.

The impression that the Modernist dislikes theology is due to the fact that he is sometimes critical of the ancient Creeds. He is opposed to them as the ultimate tests of a Christian. Christianity is not to him ultimately a matter of Creed. I shall have more to say on this head in a moment. Just now I want to insist upon it that this apparent animosity to Creeds is not due to any contempt for theology. Indeed the very opposite is I think the case.

Theology is always, I think, when it is vital, the expression of Experience. There is a theology—and I am not altogether adversely criticising it—which is simply exposition of old doctrines. That, however is not what I mean by Vital theology. Vital theology is always, in the sense in which

I use the term, the attempt to express something that is felt. Perhaps the best example would be St. Peter's Confession. "Thou art the Christ &c," or more to the point even, "Lord to whom shall we go? Thou hast the words of Eternal Life, and we have believed and know that thou art the Holy One of God." But the theology of Experience tends to become more and more stereotyped and formal. The danger then is that men repeat the formula after it has ceased to be real to them, or to express their experience. So e.g. what old fashioned Evangelicals called the "scheme of salvation" was a very vital thing once, but one feels that the phrase rings hollow to-day. Just as soon as men use phrases because they think they sound well, or because others use them, or because once they were popular in the good sense of that word, doctrine begins to get away from Experience it ceases to correspond with experience. It becomes Shibboleth. It may even be put to baser uses, the use of persecution e.g. or dogmas may be used to hold down the living expression in fresh language of the old Truth.

There is always I would submit, a temporal and changing element in our Theology and therefore in our Creeds. Theology is an attempt to define the Infinite. A contradiction in terms. In this attempt we cannot help expressing our experiences in terms of the knowledge and outlook of the time in which we live. Even so short a Creed as the Apostle's implies a science that is not ours. The words "Maker", "descended," and "ascended" were understood quite differently from the way in which we understand them.

It is not a piece of Modernism, but simply an admitted fact that St. Paul makes commendable use of Rabbinic theology to express some of his Christian theology. Nay with reverence be it said that our Lord was after the Flesh an Hebrew, and taught and thought in Hebrew forms. The parable, the kingdom of God, and in terms of apocalyptic.

An extremely interesting instance of this kind of thing, tho' not in the sphere of pure theology is to be found in Greogry of Nyssa's Exposition of the Philosophy of the Eucharistic Service.

And this thought of God as a kind of emperor gave shape to the ritual of the Eucharist, as Gregory of Nyssa in a highly illuminating passage from his treatise on the Holy Spirit plainly declares: "Inasmuch as men when approaching emperors and potentates for the objects which they wish in some way to obtain from those rulers, do not bring to them their mere petition only, but employ every possible means to induce them to feel pity and favour toward themselves, clasping their knees, prostrating themselves on the ground, and putting forward to plead for their petition all sorts of pathetic signs to wake that pity, so it is that those who recognize the true Potentate...when they are supplicating for that which they have at heart some, lowly in spirit because of pitiable conditions in this world, some with their thoughts lifted up because of their eternal mysterious hopes, seeing that they know not how to ask and that their humanity is not capable of displaying any reverence that can reach to the grandeur of that glory, they carry the ceremonial used in the case of men into the service of the Deity. And

this is what worship is, that worship I mean, which is offered for objects we have at heart along with supplication and humiliation." (Cf. Allen, *Christian Institutions*, p.539). But alongside of this elaborate comparison between the ceremonial court of a Greek Emperor and the ritual of the Eucharist, set the words of Jesus: "When ye pray, say, Our Father," and we see what a gulf separates the theology of the fifth century from the "mind of Christ."

May I venture to add that Modernists of the English type, are very keen about reality. Whether rightly or wrongly, they feel that Christianity must be re-stated in terms that will make it more real to the layman. Every chaplain I ever met or heard of said that the Creeds were simply a foreign language to practically the whole army, and that such religion as they had was framed in very different fashion in their minds.

II.

How then has Modern Knowledge affected our older views and ways of expressing Christianity. There are three fields

of knowledge in which the results of Modern enquiry have greatly modified some of our older ideas. First Natural Science in all its departments. Secondly Historical Criticism, and thirdly the still young science of Comparative Religion. The two former have cut away from under our feet the old Protestant doctrine of Authority. Desperate attempts have been made to avoid this conclusion, but they are vain, and only a hindrance to the process of theological reconstruction. Natural Science has affected theology in reference to our conceptions of Creation, the origin and fall of man, Providence and Miracle. Of historical Criticism it is scarcely too much to say that it has made the Bible a new book. The process has been painful, and I think I can honestly say that though I have sometimes felt constrained to speak plainly, yet I cannot believe that I have ever spoken scornfully of those who find these results distressing, nor I think have I ever made in the pulpit a critical statement without presenting it in a constructive as well as a destructive way. Just now, however I only want to emphasize

the fact that Criticism has destroyed the old form in which men held the doctrine of the authority of the Bible. In the last number of the new magazine edited by Dr. Temple, Bishop of Manchester, called the *Pilgrim*, there is an article by a quite moderate theologian Mr. A. E. J. Rawlinson in which he puts this matter thus:—"It is no longer possible to be assured with complete historical certainty that any of the recorded incidents in the life of our Lord or in those of his Apostles actually occurred precisely as it is described in the New Testament or that any of the sayings ascribed to Him are really His utterances, simply upon the bare ground of their occurrence in the Bible." That is a startling statement. It is either true or not true. If it be true then we must admit that the ipse dixit of the Bible can no longer be invoked. Let me add, however, that a very splendid argument for a spiritual authority can still be built up upon the acknowledged facts and phenomena of the Bible, but we cannot dwell on this now.

The effect of the Science of Comparative Religion is to destroy that old conception of Christianity as the one only true Religion,

and of all others as false. But here too the destructive content of this science is balanced by some very valuable constructive conceptions.

It is sometimes thought that the partial destruction of the belief in the inerrancy of the Bible leaves the Creeds where they were before. I cannot share this view of the matter and inasmuch as I am strongly of the opinion that this question of Creed is destined in the near future, if it be not already, the storm centre of the ecclesiastical world, you will forgive me if I deal with it at somewhat greater length.

A good deal of confusion in the discussion of this great question will be avoided if we are careful to define our terms. The words dogma and Creed are both used in a narrow and in a wide sense. The failure to observe this fact leads to a good deal of bad temper. For example it is quite common even in first class writers to find Modernists severely criticised because in their polemic against dogma they are intensely dogmatic. I was a short time ago subjected to some little satire because though critical of Creeds I

was at the same time putting forth Creeds. I admit that in this case I was guilty of a loose use of the word in one case and a strict use of it in another.

A dogma in the strict sense of the word is a doctrinal statement laid down with authority, as unchangeably true, and to be received as such under penalty of excommunication, and perhaps of damnation.

A Creed is a collection of such statements, regarded as the sufficient and authoritative content of Christianity.

Now the Modernist revolts against that conception of authority in the matter of Dogma. He is not, however positively he may write, dogmatic in this strict sense of the word. He may indeed be, in the looser sense in which we use the word dogmatic as equivalent to positive.

So the Creeds I have circulated are not, nor are intended to be dogmatic, unchanging or complete expressions of Christianity. They are rather statements of it, and I think there is room for many such, which will bring out the various aspects and applications of Christianity.

Why is the absolute authority of Creeds questioned and assailed to-day?

(1). First, because their terminology is obscure and misleading. The word "Person" can hardly fail to be misunderstood. I venture to say that what the ordinary intelligent layman understands by the Trinity, owing to the use of the word "Person", is really Tritheism.

Rashdall. "In popular representatives of the atonement it is usually presupposed that the Son who undertook the task of man's redemption was a separate Being who existed from all eternity side by side with the Father; and who by an act of voluntary choice, distinct from the volition of the Father, consented to become man, and as man to suffer death on behalf of those whose nature he assumed. But that is a theory which is open to insuperable objections, and it is not really orthodox. Catholic doctrine does not, it must be remembered, make the human Jesus pre-exist, It was the Divine Logos that pre-existed, not the human Jesus. Much early theology did undoubtedly present

the Son as a separate consciousness; sometimes it even called Him a 'second God' but this was always in connection with a theory of the subordination of the Son to the Father, which later theology rejected when it pronounced Arius a heretic: and if the subordination be rejected the theory passes from Arianism into sheer Tritheism. Monothism was saved by Athanasius and the Council of Nicea, and more and more since that turning point in the development of doctrine, Christian thought has abandoned this way of looking at the persons of the Trinity, as distinct minds acting in co-operation".

The idea of Christian atonement.

Then again the word 'substance' cannot fail to be misleading. The "descent into hell" conveys no distinct meaning, or in so far as it does conveys an incorrect meaning. Even such beautiful phrases as "God of God", "Light of Light", "Very God of Very God," are misunderstood. I do not believe it is possible to explain these phrases to more than a very few people. The Creed thus irritates some and by others it is repeated unintelligently. It is not used

in their daily thoughts, nor does it touch the real theological problems of to-day.

(2). The student of science knows, more or less vaguely, that the natural science presupposed behind the Creed is not his, and the metaphysician knows that the metaphysics of the Creed are not the metaphysics of today. Men whom we can ill afford to lose quietly drop out of the Churches, or lose a vital interest in them.

(3) Then there is the vexed question as to whether from a Bible no longer regarded as infallible you can extract an infallible Creed. There is an objection to the whole principle of a Creed, externally imposed by Authority. And this objection remember comes not from the ignorant, and is no mere revolt against authority, but it is based upon scholarship and can give an exceedingly good account of itself.

(4). The critical history of Dogma has shown how largely the peculiar form of the Creed has been conditioned by the circumstances under which it was formulated. The Gospel originated in Palestine. It was by our Lord defined as "the good news about the Kingdom of God," and that

phrase has behind it the whole of the Old Testament and of the literature between the Old and the New Testaments. It is conceived of partly under the prophetic form, and partly under what is now called the apocalyptic. To this idea of the Kingdom was added that of Jesus as the Christ, and the teaching of the Resurrection. A Christian in the very first days was a Jew who still regarded himself as a Jew, and went to the Temple, but added to his observance of the law his faith in Jesus as the Risen Messiah. The controversies of those earliest days turn on Jewish questions. It is not until the Gospel begins its appeal to the Greek world that it is severed from Judaism, the idea of the Kingdom of God retires into the background and almost disappears, and questions of a quite Greek or at least of a Hellenistic character begin to absorb men's minds. It is a great change, but we can see that it was necessary. To the speculative Greek, a Platonist or a Stoic the questions asked would be very different from those that ever would or could occur to the Palestinian Jew. It is quite Greek too to

regard knowledge as the saving thing, and so (although the philosophers never went so far) gradually to put forth knowledge and correct doctrine as the ultimate test of a Christian.

The criticism passed upon this process is as follows: For the Greek mind and under the circumstances of the times it was necessary. "Primitive Christianity died that the Gospel might live", i. e. that it might be adopted to its environment. But the contention to-day is, that the Greek attitude, the Greek methods, the Greek love of metaphysics, is not at all our attitude, and that the Gospel needs adaptation to our environment, of Science, historical criticism and to what in general may be termed the Modern Mind, just as much as it required adaptation to the Greek mind. And therefore splendid as were the results of Greek thought and activity, expressed in supremely grand language in the Divine Creed, yet this Creed should not be laid upon men's minds and consciences as the absolute and final form of Christianity. There must be freedom.

(5) Finally it is claimed that as announced by Jesus Christianity is not a religion in which correct doctrine is the ultimate test of a Christian. It would take me far too long to substantiate this conviction, but I think if you will with a mind as detached as possible from all presuppositions, read the Gospels with a view to the answer of this question you will feel that there is much to be said for it. Consider the picture of judgment, presented in the parable of the Sheep and the Goats. Consider how foreign the whole conception of Creed was to the Hebrew mind, which was and still is pre-eminently practical.

Such is the case against the imposition of dogmatic tests upon our generation.

But, let me add, this does not mean that the great historic Creeds should be eliminated from our Prayer Book, nor even that they should not be used. But there should be liberty of interpretation. It should be understood that the ultimate tests are not conformity to the Creed, but that Creeds are guides, and helps, a part as it were of the machinery of Christianity.

But, personally, I am not in favour of a revision of the Creeds. You may perhaps think it strange after what I have said, but it is true that I have too much reverence and admiration for the Creeds to wish to see them altered. I think our Christian theology must always run in the main lines laid down therein. Father, Son and Holy Spirit, Creation, Incarnation, Redemption, Eternal Life. These are key words of our Faith. But the exact form in which these great key words of our faith will be expressed will always vary, and to object to grant even a very large liberty of interpretation is, in my judgment a mark of fear and not of faith.

III.

I pass on to another consideration. I think it will be clear from what has been said that we are really living in a new Period of Church History. It is customary to speak of Primitive Christianity, of the Age of the Councils, of Medieval Christianity and of the Reformation Period. I believe we have as completely outgrown the Re-

formation period as any other. Its environment more nearly resembled that of the Middle Ages, than our own. The Reformers inherited the Science and the philosophy of this day. Their long and out of date confessions were on scholastic lines. They had no Modern Science. Luther inveighed in his usual unrestrained way against Copernican astronomy. There was no Critical Method applied to the Scriptures, and the Science of Comparative Religion was undreamed of. We live in a new age.

Perhaps the most far-reaching change which has taken place, and which divides this new period more than anything else from everything since say 325 A. D., is that which comes from the breaking down of the older forms of Authority. Infallibility has at any rate since 325, been constantly assumed. Authority has been claimed. Those who rejected one authority set up another. To-day the idea of Infallible External authority is practically gone. I mean of course from the Non-Roman world. There are still and will probably continue to be a very large number of people who

find rest and satisfaction in subjection to authority. They are not interested in problems, nor in abstract or even historical truth. They are religious and like to have their religion expressed for them and to conform to instruction. The Roman Church gives them what they want.

But the Modern World as a whole can not accept such a situation. Sabatier in his great work has put in contrast the Religions of Authority and the Religion of the Spirit and he conceives of this new period of History as the Period of the Spirit. In which Authority is the Authority of Persuasion not of Compulsion. The Authority of Truth not of assertion. The Unity is a Unity of Love and fellowship rather than of Blind obedience. Its ultimate test is Spiritual too. The test of motive of life, rather than of Creed.

VI.

I come now to my last division. What is the practical result of all this. Some of it no doubt is quite obvious. But I should like to put it in my own way.

(1) First I think this new age requires, for a thoroughly sound reconstruction movement, a careful re-examination of the past, but from a fresh point of view. In accordance with our general conception of a religion of the Spirit, we must earnestly strive to discover and to set forth the Spirit of the Past. To do so we must be free from the letter. The Age of the Councils has some spiritual contribution to make. Still more the Middle Ages. The ruling conception of the Middle Ages is I am convinced one of the utmost possible value to us. That conception is expressed in the familiar terms of The Holy Roman Empire and The Holy Roman Church. It was in spirit a truly Catholic idea, and the spirit therein enshrined is greatly needed in our day of excessive nationalism. Any attempt to revive the form of the Holy Roman Empire and Holy Roman Church is doomed to failure. History never repeats itself. But men so far from Medievalism as Mr. Louis Dickinson and Dean Nye have both drawn attention to the value and importance of the International Spirit which underlies this ruling Medieval idea.

Again though we are living in an age of reaction against Pure Protestantism, yet we must be careful not to allow our minds to be blinded to the truth that Protestantism too enshrines a spirit and a truth that are of permanent value to the whole concept of Christianity. The individual right, the individual liberty, the individual priesthood, we cannot afford to lose these, and they are our inheritance from the Protestant period in which and through which great things have been done.

Granted a sufficient measure of liberty we can with an untrammelled mind investigate the inner and positive content of both Catholicism and Protestantism, and strive to achieve a synthesis of these two apparently antagonistic systems. The Catholic Spirit is good. The Protestant Spirit is Good. The Priest and the Prophet, the Sacrament and the Word are both of permanent value.

It is for our age, with its longings after Harmony to combine these great elements into a higher Unity than has ever yet been.

I am not fond of the term 'reunion', because it implies the restoration of something that formerly existed. Whereas what we should aim at is a Unity of a higher kind, in which liberty and love are the two fundamental foundations. Not a Unity based upon the identical words of a Creed. Nor upon any particular form of Government or of worship. But a unity of the Spirit, which is compatible with a vast variety, as St. Paul perceived. "There are diversions of gifts, of administrations, of operations but the same Spirit."

There is a great fear in the minds and hearts of some that if freedom is allowed Christianity will be dissolved and disappear from the earth. But this is to have but small faith in its truth and its power. Still it is natural that in the great shaking to which all things are being subjected many should tremble for the ark of God.

But I think there is much ground for reassurance in some of the phenomena of our time. And one of these is the Supremacy which Jesus retains in so many of the Societies which have more or less completely severed themselves from all Creeds and

Confessions. Take for example the Student Movement. I was present at two gatherings held in Cobourg last year. Changes in the Constitution were discussed. The whole question of the Student Movement and its purposes was under discussion. For several days it wrestled with the problem of definition. These young people and their leaders alike were determined to have no dogmatic statement anywhere that would fetter the freedom of their study. But they were absolutely agreed that Life, and the solution of its problems, was focussed, in Jesus. Consider the books this movement produces, books that have sold by the tens of thousands, by Fosdick, Rauschenbasch, Sharman, Hook, Glover, books from which thousands of students are learning Christianity. These books are all on Jesus. You say this is not enough. It may be. But is it not certain that this intense study of Jesus will issue in more, if more be needed. And we must never forget these words of Jesus 'Why call ye me Lord, Lord and do not the things that I say'.

"Reverence for creeds we do not share. We shall slight no man for his nonconform-

ity. We are passing beyond form and dogma. We look back—back beyond reformation, beyond councils of the Church, beyond the doctors, beyond the great figure of Paul himself, and in the simple Gospel that was preached and understood in Galilee we shall find a peace where all our warring sects may rest”.

From a sermon by the Master of Jesus College Cambridge, Oct. 19, 1919.

Or take that movement, not well known here, but a vigorous and vital movement in England known as the Brotherhood. It too is amazingly free from Dogma, it does things that make the Orthodox stare. But it is certainly all for Jesus. The confidence that in Jesus and His Life and Teaching is to be found the solution of our problems to-day is extraordinarily strong. The dislike of and refusal to accept dogma on the part of these societies does not spring from a sceptical mind but from a feeling that the dogmatic method has largely failed and that it tends to limit the search after truth, and to decide men who are equally inspired with the Spirit of Christ.

I may then sum up this rather rambling paper as follows.

The outlook for Christianity is by no means dark. We have troublous times, no doubt, before us, but the way of Reconstruction is becoming steadily clearer.

The universal desire for Unity and for Fellowship are a dominant feature of our age and full of hope.

We must in a spirit of faith and freedom investigate every aspect of all our problems, and seek to apply the Spirit and mind of Christ to their solution.

It is thus that we may with confidence and cheerfulness confront the future. It looks dark and lowering, but behind the clouds the sun is still shining. Movement there is, movement there must be. "Humanity" as Smuts said "has indeed struck its tents and is once more on the march." Let us believe that we really have instead of Infallible Authorities, the guidance of the living Spirit who shall lead us into the truth as we need it.

To-day is a day of great and splendid opportunity. Let us gird up our loins and meet it, in the spirit of the poet;

Bring me my Bow of burning gold
Bring me my arrows of desire
Bring me my Spear ! O clouds unfold !
Bring me my Chariot of fire !

I will not cease from Mental Fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant Land.

RELIGION AFTER THE WAR

RELIGION AFTER THE WAR

2 Cor. III. 6.

The letter killeth, but the Spirit giveth life.

I esteem it a high privilege to be permitted to speak in this church this evening, and to open a course of Sermon-Lectures on a series of topics of profound importance and interest to us at the present time. The Church of England and the Church of Scotland are bound together by many ties of friendship, of common interests and ideals. Dr. Duncan has told me of the many distinguished Anglicans who have spoken in the historic pulpit of St. Cuthbert's in Edinburgh. We know how ardent was the affection of Dean Stanley for Scotland and the Scottish Church. On the shelves of the libraries of our reading clergy stand side by side the works of eminent Scottish and English Divines. I could wish that those ties of friendship might lead to a closer fellowship in worship

and co-operation in work than obtains to-day. The living power of true religion is, I believe, greatly diminished when theories of Church Government or Worship are allowed to prevent the communion and fellowship of those who hold the common faith, and are inspired by common ideals. I hail with joy every effort that is made to break down these walls of separation and to set forth before the world the essentially Christian position that the spirit is greater than the letter, and that "traditions of the elders" must not make the word or will of God of none effect.

My subject this evening is "Religion After the War." No one will deny its importance, and yet there may be some who consider it inopportune. May I preface my remarks by stating that I recognize to the full that the supreme task before us to-day, which demands our first thought and our best energies is that of carrying this war, upon whose issue depends the liberties of Europe to its successful termination. Did I think that the consideration of such a topic as "Religion After the War" could

by any possibility weaken our resolution, or direct our energies into other channels, I should certainly not speak upon it. But I do not see any reason why it should. I think much and constantly of this subject, but I do not find that it distracts even my thought, still less my will from that which is uppermost, viz.: the conduct of the war and our duty toward those who are fighting it for us, and therefore I venture to hope it may be the same with this congregation.

I.

It can hardly be doubted that after the war many things will be changed. The world will have to be reconstructed. We shall be either better or worse. Life ought to be made far more serious. Its ideals must be higher. The tremendous and splendid flood of self-sacrifice unto the death which flows in such a steady stream for Home and Country and Empire, must be met after the war by a corresponding stream of self-sacrifice for a higher life. We shall owe it to our youth who have shed their blood so freely to devote our-

selves to the common weal. In this general exaltation of the ordinary life to higher ideals and ends religion must have its part.

True religion has to do with all life; it has many applications. But they may, I think, all be divided into two main divisions—first, individual and personal, and second, social. Christianity makes its appeals to the individual soul. But it is also the proclamation of the Kingdom of God, and a kingdom is a social order. This evening my subject is the social side of Christianity—The co-operation and fellowship of individuals who have accepted the Gospel as their ideal of life. The Kingdom of God on earth after the war, might very well stand for an alternative title to that which I have chosen, “Religion After the War.”

The life of the Kingdom of God on earth may be approached from two points of view and it will conduce to clearness if I state these and indicate my own. (a) The kingdom which comes down from heaven to earth may be regarded as something static. It is a fixed creed, a fixed con-

stitution, a fixed worship. The best figure by which to picture this static view is that of a cast iron structure. The mould is first formed and then the molten iron is poured into it, hardens and so remains forever. So in the static view of this subject. The Kingdom of God was moulded in its earliest days, and the moulten mass of our Lord's teaching was poured into the mould and becomes an unchanging structure into which men are brought and to which they are so to speak fitted. (b) The other view is the dynamic view, in accordance with which whilst the kingdom has an unchanging ideal and spirit, it has a character and life of its own just as you and I have, yet so far as externals are concerned—Creed and Government and Worship—it is liable to constant change. The Kingdom of Heaven is like the seed which a man sows and which brings forth first the blade, then the ear, after that the full corn in the ear. The figure by which we may picture to ourselves this dynamic conception of Christianity is that which our Lord Himself used, the figure of the tree, which

has a continuance life and a constant character but is ever changing and growing. It sheds off its old leaves every year and produces new ones. If you watch it closely you will find that it throws off every year a number of old branches, great or small, and it is ever stretching upwards higher and higher.

Now that is the way I look at the Kingdom of God on earth. It is a growth and a developing growth, and it is a growth which involves change. Its environment changes and with every changing environment there must be adaptation to environment. There is indeed a continuous life, but that life is only continuous through its power to change.

For many years now, men who have stood as it were upon the watch towers of our Israel have cried aloud that we live in a time of change, and that a restatement or a reconstruction of Christianity is urgently needed. They say to us that Christianity is not sufficiently adapted to the spiritual and mental environment of our time. Such men as McLeod Campbell, Robertson Smith, A. B. Bruce,

and those great thinkers John and Edward Caird in Scotland; F. D. Maurice, Robertson of Brighton, Edwin Hatch, Charles Kingsley and Dean Stanley in England; Ward Beecher, Phillips Brooks and John Watson in North America, have been veritable seers.

But if the need of adaptation to environment has been felt before the war, surely we shall utterly fail to carry on the message of our prophetic fathers, if we do not cry aloud and spare not, that after the war we must bend all our spiritual energies to disentangle the great fundamental verities of the faith from the merely temporary and outworn forms and traditions which to-day, as in Our Lord's day, render the word of God of none effect. A broader foundation for a simpler Gospel as the condition of co-operation and fellowship, but at the same time no curtailing of the wealth of form and variety in the expression of religion. That is the ideal.

II.

Let us survey this religious world which as it seems to us is largely insufficient for its great calling.

Organized Christianity has three main divisions. First, the Greek Orthodox Churches; second, the Roman Catholic Church, and third, the Churches of Reformed Christendom. Now with respect to these divisions, when everyone held the static view of religion which I have just described, there seemed no possibility of overcoming them. Each thought itself not only right, but exclusively right. And since no thought of development entered into men's minds, the situation presented a hopeless outlook.

But the modern method of the study of religion reveals certain hitherto unconsidered facts which must in the long run greatly change men's ideas concerning these divisions. We notice that they are largely geographical and racial, and therefore temperamental. They are not, as has been generally supposed, simply doctrinal. They

have not their roots in error, ignorance, or in malice, as each has asserted of the other. It cannot be mere stupidity, or ignorance, or error, or obliquity that makes Eastern Europe Orthodox, Southern Europe Catholic, and Northern Europe Protestant. There must be some deeply seated needs and some deeply rooted mental characteristics underlying these differences. We are probably wrong in seeking to convert Roman Catholics to Protestantism, but we cannot be wrong upon the basis of this new understanding of the causes of our differences, to plead for a unity of fellowship that shall transcend them.

We must frankly abandon as hopeless any aspirations we may have had for uniformity in any of the externalia of religion, Doctrine, Government and Worship, and aim at a unity that shall include them all.

Continuing our survey of the conditions of the religious world, we must notice, but without enlarging upon them, the great changes which in the last 100 years have come over the world of religious thought. I can do little more than enumerate these.

1. Religion itself as a fact of human life has been studied in the same way that other facts are studied, i.e., by their impartial collection and examination. The result of this study is to show how deeply seated religion is in the heart of mankind; that man is, as Sabatier has said "incurably religious." The old shallow notion that religion was an invention of priests for the exploiting of the credulities of the people is for ever exploded. It is seen too that religion has an evolution or development of its own, and therefore that it is no delusion, for it is unthinkable that pure moonshine should be subject to a development through hundreds of centuries and still in the full light of the 20th Century possessed of undiminished vitality.

2. The scientific study of religion which thus reassures us concerning its reality and its continuous place in the life of man, tends also to broaden our conception of the essentials of religion. We must not seek to cover up the fact, however, that in some respects it weakens some of the old supports of religion. Our ideas of

Revelation and Inspiration are not, and for those who read and think, cannot be the same as those of our forefathers. We cannot fail to see that the inspired man is not the unlimited receptacle of Divine communications. He is a man of a certain race. He is a man of a certain period. He is a man of peculiar temperament. The message he brings is colored by these conditions of time and space and character as the white light of the sun is colored by the medium of the stained glass through which it flows. Revelation is seen to be progressive, and not perfect, at every point.

3. Again the study of what is called Comparative Religion has destroyed the old division of Religions into true and false. Christianity was thought of as the true religion and all other religions were regarded as false. We think of all religions now, as springing out of some imperative religious need, but sharing in the limitations incidental to general intellectual, moral and spiritual status of the time. We have to admit also the fact of degeneration in religion

and the need of frequent reformation. But we find some spark of the Divine in them all. They bear witness to man's search after God. They all bring some satisfaction to felt needs. Such facts as these must have a considerable bearing upon our conception of the relationship of Christianity to other religions.

There are two things which during the 19th century have profoundly modified all human studies. They are, first of all the thought of all life as an evolution or a development. But in using the word evolution, I do not wish to be understood referring to any special theory but to a general fact which can be clearly discerned although it is not yet fully understood. The second thing is the application of what is known as historical criticism to to all records of the past including the Bible.

It may frankly be admitted that both of these developments have had a destructive aspect. Both of them have greatly disturbed the minds of many of our best and truest souls. I do not wonder that it has been so. Nay, have we not all passed through a time of darkness and difficulty when the

old foundations seemed to be breaking up. Some of us can see now that the destruction was not of foundations at all, but only of superstructure. Not the great spiritual verities, but the changeable forms of religion suffered. Tennyson who lived through a part of this period and who acutely felt these difficulties gives us the clue to their removal, a clue which many people still fail to grasp although his words are so well known:

“Our little systems have their day,
They have their day and cease to be.
They are but broken lights of Thee
And Thou, O Lord, art more than
(they.”

and

“The old order changeth yielding place to
new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the
world.”

Such are the widespread influences which have greatly modified all our conceptions of religion, and render a restatement of it

one of the urgent needs of the time. But to a congregation composed rather of practical men and women than of theologians and philosophers, the practical consequences of these great movements of thought are of principal interest. These must realize that we are no longer living in the Reformed Period of religious thought. The Reformers inaugurated a fresh development of Christianity of the utmost value. And yet it may safely be asserted that in their conceptions and methods they were nearer to the Church from which they broke off than they are to us. Yet we are their children, carrying on the work which they begun. But we are living in a new age, a modern age, and to attempt to tie men to the letter of the standards of the 16th and 17th centuries—Westminster Confession or Thirty-nine articles—is to sacrifice for the dead letter the living spirit.

(2) The second result of this period of new knowledge and new thought is to enlarge the horizons of our thought, and to render necessary a larger liberty in matters theological. The fundamentals

are fewer, the basis of our faith is broader than we supposed. And so, although when we talk about science and historical criticism, we seem to be complicating the Gospel, the very opposite is the case. It is a simpler Gospel that issues from our studies.

(3) And a third important result is to shift the emphasis in religious matters from doctrine and forms and government to life itself.

To shift the emphasis I say. I do not mean that doctrine and forms of worship and government are not important. They are matters of great importance. But they are not the matters of first importance. And we want the emphasis to be put where it belongs, viz., upon Life. In other words, we must judge of a Man, or a Society, or a City or a Church, not primarily, by any external marks, but by the spirit which animates it and the fruit which it bears. The Churches very soon after our Lord left this earth began to lay more and more stress upon profession of doctrine and other external things until they could draw up a highly

complicated statement of doctrine and say—Before all other things it is necessary to hold this statement of faith, completely reversing the position taken by Our Lord Himself. For He said, “By their fruits ye shall know them,” and “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father which is in heaven.” And most plainly of all He shows in the parable of the sheep and the goats that it is the loving spirit that issues in self-sacrificing labours that is the saved spirit, and the churlish, selfish spirit that is lost. So that in appealing for a shifting of the emphasis from externals to life we are not advocating anything new but a return to the spirit of Christ Himself.

III.

Let us just for a moment look a little more closely at the essential character of Christianity. It is not so easy a thing as you might suppose to answer the question “What is Christianity?” If you doubt this, try (as I once tried in six

lectures) to put down on paper an answer to the question. Do you think Christianity is completely defined in any Creed or System ever drawn up? It certainly is not. And because the world more or less clearly feels this, it has ceased to be interested in Creeds. It is extremely unlikely that men will ever again bend their energies to the composition of Creeds. And the reason why you cannot reduce Christianity to a Creed is because it is more than a Creed. It is Life, the true true Life, the Way of Life. One of the most illuminating utterances of Benjamin Jowett was this: "Christianity is not a separate religion, but the crown and flower of them all."

Christianity is as wide as Life. It is indeed the very Spirit of Life. It enters into everything, even the most minute of actions. A cup of cold water given in a worthy spirit is a Christian act. Christianity is the motive that underlies all right action. It is like the steam in the locomotive. It proposes to be to life what the atmosphere is to our bodies. It is with reference to the mind, truth; with

reference to the will, it is right action; with reference to the emotions, it is love. How then can you define it?

To some people this way of putting the matter seems to be dangerous. They meet it sometimes in a spirit of bitter hostility. Yet is it not fair to claim that it is Christ's own way? There is no definition of Christianity in Christ's teaching. There is no definition of Christian morals. But everywhere there is an atmosphere, a spirit clearly entering into the whole of His life—what St. Paul called "the mind of Christ." There is no sign of the proselytising spirit in Christ. On the contrary, he deprecates it, and He finds greater affinity with a Roman centurion and a Canaanitish heathen than with the most orthodox of His people.

But although it is hard to define Christianity, yet it is easy to recognize the Christian spirit. No one who has a simple and unsophisticated mind can fail to understand the Parable of the Sower, or of the Prodigal Son, or of the Good Samaritan. It is this spiritual character which renders

Christianity a simple religion, a simple Gospel.

Because Christianity is the very spirit of life, it is not and cannot be something cast-iron or stereotyped, any more than Art or Literature. It is not the same thing in any two lives. It's all-embracing spirit is incarnated in an unlimited number of souls. It is a spirit which grows into ever increasing truth and beauty. It is Life continually striving for more and more perfect manifestation.

IV.

If Christianity is the Spirit of True Life continually growing into a greater fulness of expression, there must be some general law of that growth. And that law is I think expressed in the phrase, "the letter killeth but the spirit giveth life." Progress is from the material and the external to the spiritual and the internal. From the law written on tables of stone, to the law written in the heart and conscience of man.

Taking then as our point of departure the state of the Christian world as I have tried to outline it, and the principle of progress toward an increasingly spiritual understanding of Christianity, we gain a clear vision of the course we must follow in our efforts to raise religion to a higher level of thought and effectiveness after the War.

Let me in conclusion describe this course as it presents itself to my mind, knowing full well, however, how small a contribution any one mind can make to so great a subject.

(1) We greatly need a more spiritual conception of God. I do not hesitate to affirm that there are countless thousands of people who entertain ideas of God which are lower than their own ideas of a good man. We want to analyse and purify and ennoble our conception of God.

(2) That process will issue in a truer and more effective conception of Providence. People are in very great perplexity and even distress of mind about Providence. This war has brought to the surface many confusions of thought which were already latent in their minds. We must correlate

our knowledge of the world of Nature and the laws that therein operate, with our spiritual demands for a Providence upon which we may found our lives. And to do this we must get rid of our material ideas of Providence. We must not expect God to be continually interfering with His own laws in the world of material things. But we may discover spiritual laws which lift us above the region of material things. What I mean by this I can best explain by a Scriptural illustration. St. Paul had some physical or perhaps other trouble. He prayed once, he prayed twice, he prayed thrice and his request was not granted. He found, however, that something was given him which enabled him to endure, even rejoice in his trouble. He found that he was a better man, and a stronger man and even a happier man. God said to him, "My grace is sufficient for thee." We must look for special Providence not in the material realm, but in the spiritual.

(3) Then next I think we must strive to master a more spiritual conception of Our Lord Jesus Christ and of the meaning of that great key word of Christianity—

Incarnation. We must learn from His blessed life, first that in Him we see and know God, and secondly, that in Him we learn not only that one Man was once Divine, but that all men are God's children. That, grasped as a living truth, must raise our ideals, must make us discontented with and ashamed of our lower natures, and nerve us for the struggle for self-mastery.

(4) And lastly (although there are many more things that could be enumerated) we must strive to spiritualize our conception of the Church.

The Church in idea is the Universal Society whose mission is to realize the Fatherhood of God and the Brotherhood of Man. It is a great spiritual order, and it cannot be defined or bounded by any external constitution. Its unity is compatible with an infinite variety of Government, Doctrine and Worship. It is primarily a spiritual unity.

The Church like all other things grows and develops. Its law of progress is the same as the general law of religious development. From the lower to the

higher, from the letter to the Spirit. Written Creeds, written Constitutions, uniform Worship, may be valuable in certain periods of human development, but sooner or later they become fetters not only on the minds but on the very souls of men. There must be a more spiritual bond than any of these things. The love of God, the Highest, by the aspiring soul that strives for Truth and Righteousness, that is a spiritual bond. It is still the First and Great Commandment.

The love of Man, expressed in fellowship and co-operation for a common good, that is still the second commandment of life. Any ecclesiastical law of tradition that prevents men of goodwill from holding communion and fellowship is, however venerable, destructive of the second at least of these two commandments.

My brethren, after the War, how heavy a task will be laid upon our shoulders! We are to-day engaged in a struggle which is largely destructive. We wrestle not only against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against

spiritual wickedness in high places. That is destructive work but it is necessary and for it men are laying down their lives by the thousand. Let us give them the tribute of our love, and our admiration. Their memorial will live forever in our hearts and will be written in words that will inspire to self-sacrifice the lives of our children. I cannot refrain from quoting the words of an eloquent French Bishop recently uttered in the Cathedral of Meaux, twenty-eight miles north-east of Paris, words uttered from the very pulpit where the great Bossuet once preached. Let us read them as the Bishop uttered them, bereft indeed of much of their eloquence in the French tongue, and let us apply them as well, *mutatis mutandis*, to our Canadian heroes as to the brave Sons of France: "Here was saved France, her Capital and her army. Here lie sleeping their last sleep thousands of our brethren who have given their lives that we might live. Let us read the glorious story which they have written with their blood and let us sing together our song of thanksgiving. However feeble be our gratitude

to-day, remember that it will be continued for long years to come. This corner of our land of France is a sacred reliquary whither countless pilgrims of our religion and our fatherland will come together. In this City of Meaux so gloriously rescued from ruin and invasion; on these banks of the Marne forever renowned; on these tablelands of Brie wet with the blood of heroes, our children and our children's children will come year by year at this very date to place their feet in the tracks marked by ourselves, to bend the knee before the ashes of our dead, to sing like us the story of the battle, the victory and the miracle of the Marne. The actual form of the song of triumph may perhaps change from age to age but the refrain will remain forever the same, 'Glory to God, Glory to our immortal France, Glory to those who have died for her sake.' "

But after the War will come the time of reconstruction. When all good men must be drawn together to build up the broken walls of Jerusalem, the shattered temples of humanity. If it is a glorious thing to die for our country, it is also a glorious

thing to live for humanity. If it demands sacrifice of blood and tears to save a nation, it demands no less sacrifice to build up universal justice and goodwill. This will be our solemn task. This will be our glorious opportunity. Grasping firmly all that is good in the past, but cheerfully dropping all that has outlived its usefulness, we must press on towards perfection. Our path does not lie in any return upon the past. It is not mere reunion of Christendom we seek, but a spiritual unity that shall far exceed in glory any achievement of the past. Our vision lies in front of us not behind us—

“Clear before us through the darkness
Gleams and burns the guiding light.”

When the Children of Israel were terror-stricken because hard pressed by the destroying hosts of Egypt, when before them was a literal sea of trouble, then to their leader Moses came the word “Speak unto the Children of Israel that they go forward.”

Yes, our Promised Land lies nowhere behind us. The City of God is before us.

And "To you and me and men like ourselves is committed in these anxious days, that which is at once an awful responsibility and a splendid destiny—to transform this modern world into a Christian society . . . to gather together the scattered forces of a divided Christendom into a confederation in which organization will be of less account than fellowship with one Spirit and faith in one Lord—into a communion wide as human life and deep as human need—into a Church which shall outshine even the glory of its dawn by the splendour of its eternal noon."

TRIAL AND VICTORY



TRINITY COLLEGE SCHOOL, PORT HOPE, ONT.
DR. SYMONDS, HEADMASTER, 1901—1903

TRIAL AND VICTORY

Revelation. XV. 2. And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, stand on the sea of glass having harps of God.

(The last sermon preached in the
Cathedral.)

The book of Revelation is a book of images, figures, all of them symbolic. A symbol is usually an outward representation of some invisible quality. Our country's flag is a symbol. The cross on Church or Altar is a symbol. Almost all great writers largely use metaphor and symbol. But the Book of Revelation is all symbol. We have the Beast and the Lamb, we have a golden city, we have tableaux of struggle and of victory, sealed rolls, angels with trumpets, bowls full of God's wrath,

horses and riders, stars falling from heaven, rivers turned to blood.

It is impossible for us to interpret all these details to-day. But the main purpose of the book is clear. This Book, under the form of Symbols, and visions represents the internecine war of right with wrong. And I call it a comforting book and an inspiring book, because whilst it never represents conflict as other than stern, cruel and hard, as we know it to be, it yet tells us of complete victory at last. It is like a stormy day, the rain has poured down, the wind has howled, the thunder crashed, but then towards evening, the rain has ceased the clouds have rolled away, the wind has fallen, and the setting sun has smiled victoriously over a landscape after all more beautiful for the storm that has swept over it.

The picture in our text, is of one of the interludes between the storms. The Apostle looks into heaven, where the harvest of souls is being garnered in, and he sees "A sea of glass, mingled with fire, and them that had gotten the Victory over the Beast." What strange figures.-

A sea of glass, mingled with fire.- What do they mean? Let me quote the interpretation of that great preacher Phillips Brooks. "The sea of glass with its smooth transparency settled into solid stillness without a ripple or the possibility of a storm, calm, clear, plain - evidently that is a type of repose, of rest of peace. And fire with its quick eager, searching nature, testing all things, consuming what is evil, purifying what is good, never resting a moment, never sparing pain; fire, all through the Bible is the type of active trial of every sort. 'The fire shall try every man's work of what sort it is.' The sea of glass, then, mingled with fire, is the symbol of repose mingled with struggle. It is peace and rest and achievement, with the power of trial and suffering yet alive and working within it. It is calmness still pervaded by the discipline through which it has been reached."

Now what do we learn from this? Is it not something of the permanent value of trial? We sometimes think of trial as through it were a quite arbitrary, unreasonable obstacle. We ask why we can-

not walk along a smooth and flowery path straight to heaven, Constantly, all through life we think if only just this trial could be removed I would complain of no other. I am afraid we are deceived. A lad when he is first confronted with a problem in Geometry cannot see what good it is. It is simply a vexation of spirit. Even when he has mastered it, he does not yet realize that his reasoning powers have been strengthened, that he has got something that is going to be useful all his life long. And in like manner we often forget that when a man has overcome some difficulty, passed through some trial, he is not the same as though he had never encountered it. He has become stronger and better. Yet he may bear the marks of his trial. "The sea of glass is mingled with fire."

Let us look at some concrete examples of this lesson.

(1) Take first the man who has won by fatigue and courage, through many reverses and disappointments a large property, and compare him with the baby of fortune who has by inheritance dropped

into money he never earned. There is often a vast difference in character between the two.

(2) Or take the man whose life has known bereavement, who has passed through those days and nights of watching and suspense, when one has watched the slow untwisting of the silver cord of some life very dear. In time the first shock is dulled. The first agony has passed. But it is not as it was before. The present calm is still tinged with the suffering of the past. "The sea of glass is mingled with fire."

(3) Or take another case. A strong healthy life is suddenly by some accident it may be, permanently impaired. Or some day a man's physician tells him that never again can there be for him perfect health and strength. Who can estimate the suffering of the first shock of such knowledge. But by degree the shock passed away and the brave man adapts himself to his altered circumstances. Yet used right the trial builds up the character. But calm and peace are still shot through with

pain. "The sea of glass is mingled with fire."

Now I can imagine some one saying. This is all very true in some cases. There are no doubt those whose characters are strengthened by trial, but there are many exceptions to the rule. Some who were gracious in prosperity become hard and rough or stormy and sour in sickness or in poverty. It is true and we must not overlook such facts, nor deny the difficulty they present to our general observation.

I would, however, draw your attention to this point. If character does sometimes break down under trial, then we see all the more clearly that trial is a necessary element in a perfected character. If every man easily overcame his difficulties, if he always "with bounding pulse and resolute eye" went forth to meet and easily vanquished his foe, why, then where would be the need of trial. Because we are weak, because our characters are of just such a kind that they need trial to perfect them, therefore real trial is imposed upon us.

Now watch this further. Let us suppose a man who for a fair number of

years has been somewhat more fortunate than the average. Enough money, good health and friends. Every one has said what a poor fellow he is, always bright and gracious and ready to do a good turn. And then something happens and things are quite different. Still he has honestly striven to be just as kind and cheerful as ever, but with only moderate success. His temper has not always been under control. People begin to look askance at you. They do not think him quite such a good fellow, and he is discontented with himself. But in the sight of God he may be a better man. He had no struggle in the old bright days. Here are two warriors of an olden time. One has splendid armour, bright and shining, because he has never been to the wars. The other's is dented, and rusted because it has been through many a tough struggle. He who wears that old armour too is maimed and battered. But which do you feel is the better man ?

How many people have ever read through, the book of Job. When we were children we were told that Job was the most patient man that ever lived. We picture

him as one who though staggering under a crushing load of suffering never uttered a hasty word. But this is all wrong. Job was not patient in this sense. Listen. "After this Job opened his mouth and cursed his day. And Job spoke and said. Let the day perish wherein I was born. Let that day be darkness, let darkness and the shadow of death stain it, let the blackness of the day terrify it." Job's friends thought he was terribly wicked, but God who knoweth the heart justified Job.

What is the ground of your trouble? You, my friend, whose religious experience was once bright and happy, and now you find it hard to believe. What has happened. Well, God has called you out of the quiet little sun lit bays of your early life, into the great deep of the problems of life, over whose bosom sweep the frequent storms of perplexity and doubt. "All thy storms and waves have gone over me." cried the Psalmist. And you wish you could get back into those pleasant little sheltered bays. But what would you say of the mariner who talked that way, who

never hoisted his anchor and sailed away over the great deep? But remember that the ocean of life is not all storms and darkness, you have great experiences, large horizons. What if you are storm tossed, you are crossing the ocean and nearing the haven where you would be.

We are Christians. Followers of Christ. And his life was one too of storm and stress. "Perfect through suffering." Not an exceptional life, but rather the normal life. Do you remember how St John describes Him in the book of Revelation, "I saw, and behold, a Lamb as it had been slain." Yes, still the scars of conflict are borne on that sacred body. Even for him things are not as they were before. Even for him the sea of glass is mingled with fire." And so the marks of conflict, what St Paul calls "the marks of the Lord Jesus" may well be upon us. They are conditions and the pledge of victory.

Do you recall again the words of one of our beautiful collects wherein we say that we may be able to put our whole trust and confidence in God's mercy, and

in His strength we may be made strong, and so at last achieve that glorious position which is symbolically described in my text - the sea of glass mingled with fire.

LIFE'S STRUGGLE



THE RESURRECTION AND THE DOCTRINE FOR THE STRUGGLE OF EXISTENCE

Luke.IX.24. For whosoever would save his life shall lose it, but whosoever shall lose his life for my sake shall find it.

On Easter Day our minds are focussed upon the central fact of life. Christ lives. We too shall live.

But the Resurrection of Christ is far more than the mere fact of life. It is an interpretation of life. It has not simply to do with quantity, a never ending life. It has to do also with the quality of life. St. Paul says that the man who is really living the Christ life, i.e. according to the spirit and ideals of Christ is already in that sense risen with Christ. "If ye then be risen with Christ he says, seek those things that are above" So St. John actually defines eternal life as the knowledge of God. This is eternal life &c." These are profound sayings, but they are in the Bible and they demand our understanding.

The Resurrection then as I take it is or contains a Revelation of the true nature of the life of man here below. In its light we should embrace the ideals of Christ, make them our own and earnestly strive to realize them.

This morning I want to apply this general thought to one particular doctrine current in scientific and general circles, viz the Doctrine that "Life is a struggle for Existence in which the fittest Survive." How does the life of Christ; the life of self-sacrifice interpreted in the light of the Resurrection bear on this doctrine so popular in the last part of the 19th century?

I

The doctrine of the Survival of the Fittest, as it was expounded last century, means roughly that the normal state of Nature is one of warfare, and warfare in which the fittest survive. But what do we mean by fittest? Roughly speaking again, it was interpreted to mean the strongest. Nature then seemed to preach unlimited selfishness and the right because of the strength of the

strong to exist. We ought in justice, however to science to say, that though never scientifically expounded before the last century this was a common enough doctrine.

Most nations for example, have beasts and birds of prey, noted for their strength, as their emblems. The British lion, the American Eagle, and so on.

This doctrine was eagerly seized upon by the Germans. After their fashion they were obsessed by it. They said, and quite logically, we will strain ourselves to the uttermost to be the strongest, then we shall survive. This was their faith, a genuine faith, i.e. a conviction which governed their actions. The curious thing is that the Germans as a whole, clung to this doctrine after, as we shall see, some of its weak spots had been noticed by others.

But it is clear that this doctrine of Eternal struggle, and of certain victory for the strong was distinctly opposed to the principles of the Gospel. On the other hand it did appear to conform to the truth both in the world of Nature and in the history of our struggling race

that many hearts were troubled. You will recall the wonderful impression of this feeling of anguish at the possibility of the truth of so terrible a doctrine, by Tennyson.

“Are God and nature then at strife
That nature lends such evil dreams?
So careful of the type she seems
So careless of the single life.”

But further reflexion makes things worse. Even the type, i.e. the species shares the same fate as the single members of the species.

“So careful of the type? but no
From scarped cliff and quarried stone
She cries, ‘A thousand types are gone,’
I care for nothing, all shall go.”

And of man nothing better could be said.

“A monster then, a dream
A discord. Dragons of the prime
That tare each other in the slime,
Were mellow music match’d with him.”

Hence the poet though clinging to faith has no answer to these difficulties except that he believes that time or another world will furnish the solution.

Behold we know not anything,
I can but trust that good shall fall
At last—far off—at last, to all
And every winter change to spring.

So runs my dream; but what am I?
An infant crying in the night
An infant crying for the light;
And with no language but a cry.

That was the situation. That still claims the silent assent of many a heart. Mark it well, and remember that it contains only too much truth, and that one condition of altering things is to recognise what in the old is true to fact.

II

But since Tennyson gave this perfect expression of the situation as it appeared to his generation, the facts have been reconsidered. Moreover it came to be seen

that from that dreadful theory of the struggle for existence, many very important facts were omitted.

It is not true that survival of the fittest means that of the most ruthlessly strong. Even in the world of nature, there can be discovered a struggle for the life of others. What of the sacrifice of the mother animal for her young? What of the herd instinct of many animals? Here dimly can be discovered the operation of another law, which some people began to talk about as the struggle for the life of others. In animal an instinct. In man at last a reasoned and gradually cultivated and organized principle.

Huxley the greatest advocate of this doctrine of the struggle for existence, came to have serious misgivings about it in his later years. Huxley was a sincerely ethical man. But it seemed to him that "the ethical process is in opposition to the cosmic process". By the cosmic process he means this law of the survival of the fittest. And there I think Huxley left it. An unresolved difficulty. The law of the universe operating in one way. The law of human

morals demanding quite another mode of operation. Selfishness versus Love. That is the final struggle.

Much has been written on this subject since Huxley. Nietzsche of whom we used to hear so much is the Apostle of Strength. But on the whole a great reaction has set in against the rigidity of the old doctrine. Even in wars which seem to set the seal upon its truth, you find a vast volume of sacrifice for the life of country and country men. These things are facts and demand explanation.

The process of the world seems to us to deify selfishness and force. But the ethical process in humanity, the law of morals prescribed unselfishness and love.

The way of this late war has not proved the survival of the strong. Quite the opposite. It has not proved that international conflict is the law of progress. Quite the reverse. Men are in a state of bewilderment to-day. Why?. Because they can see clearly that co-operation on a worldwide scale is the law of life, but how to achieve it they see not. Yet the vision of a higher natural

and international life is perceived, and faith will overcome the mountains of difficulty that lie in our paths

III

Bear with me whilst I deal with one more point.

We believe that on the whole, though not steadily and unbrokenly, the process of the world is from the lower to the higher. That I take it is the steadfast teaching of the Bible. First Adam, the first man of the earth, earthy. Then Christ the Lord from heaven in human estate. There is, cries St. Paul, a natural and there is a spiritual, the natural comes first then the spiritual.

But the passage from the lower to the higher is and must be one of struggle. Because the lower is in us. It is like the weeds in the field, deep-rooted. It is for this reason that selfishness and greed, and hatred and conflict seem natural. The higher comes later, and therefore seems not so natural. We call it spiritual and we think of spirituality as something exceptional. But the higher and the lower strive to-

gether, and albeit to us it seems slow it gains steadily upon the lower.

The struggle for the life of others is a higher law than the struggle for self. The struggle for self in the long run means destruction, the struggle for others means life and larger and better life. It is to this struggle for the life of others, which is simply co-operation which should become the supreme end and aim of every individual, every society, every nation - the whole world.

But this is Christianity. This is the fundamental significance of the life of Christ. This is the claim and teaching of Christ. Consider my text He who selfishly seeks to save his life shall lose it, but he who is willing to lose his life shall find it. This central principle, this core of the Gospel, is now being seen to be not something exceptional, not something unnatural, but essentially natural, belonging just as much as the lower man to human nature, but *é*merging, evolving if you like, at a later period. You do not say of the rose, that it is an unnatural or a super-

natural addition to the rose bush and that the stem is the natural rose. You say that the rose is the final story and beauty of the rose bush. That for which it exists. The finest expression of the nature of the rose bush. So this ethical process, this growth and display of the higher qualities of humanity, is the supreme power of humanity's upward growth. In its light we see the meaning of the long struggle, just as in the flowering of the rose, we perceive the meaning and purpose of its whole previous growth.

But this ethical process moves further and further away from the mere material. And as it moves away from the material it reveals first the possibility, then the assurance that this spiritual nature, this ethical process belongs to an eternal order, and will find its eternity when the long struggle with the lower is consummated.

This too is the significance of the life of Christ. Apparent defeat, but real victory. First the Cross of Sacrifice but then out of the Sacrifice more abundant life. First the Cross, then the Crown. Life issuing from death. Such is the Gospel of

the Resurrection. But it is no exceptional, no merely miraculous or unnatural thing. It is the highest law of life. It is nature at its Supreme Height.

So Tennyson works his way in his great poem, from the sorrow and despair of death, from the amazement and despair of the ways of lower nature, from the feeling that God and nature are at strife, to a perception of the higher law, and to the solution of his difficulties and a vision of the ultimate goal in God.

“That God, who ever lives and loves
One God, one law, one element,
And one far-off Divine event,
To which the whole creation moves.”

OUR FALLEN HEROES

MEMORIAL SERMON FOR MEN FALLEN
IN THE GREAT WAR

Preached in Chirst Church Cathedral,
Oct. 7, 1917.

“And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect.”—

Hebrews xi,: 39, 40.

These are the closing words of the famous Eleventh Chapter of the Epistle to the Hebrews. That chapter forms a kind of roll call of the heroes and heroines of Hebrew history, with a word or two of their deeds. The great historic characters are named—Abel, and Enoch and Noah; Abraham and Isaac and Jacob; Moses and Samson and David and Samuel. But the writer memorializes not only the great names, he brings all who lived or died

worthily for their country into mind, though it is impossible to name them. Men and women "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of the sword, from weakness were made strong, waxed mighty in war, turned to flight the armies of aliens—women received their dead by a resurrection; and others were tortured, not accepting their deliverance, that they might obtain a better resurrection; and others had trial of mockings and scourgings, yes, moreover . . . of bonds and imprisonment; they were stoned, they were sawn asunder they were tempted, they were slain with the sword, they went about in sheepskins, in goatskins; being destitute, afflicted, evil-entreated—wandering in deserts and mountains and caves and holes of the earth."

And then follow the ve'y striking words of my text: "And these all having obtained a good report through faith, received not the promise—God having provided some better thing for us, that they without us should not be made perfect."

What was in the mind of the writer as he framed these words? They are not quite what we should have expected. But that is no uncommon thing with the words of the Bible. We are very apt to expect platitude, the commonplace. The Bible startles us out of our complacency by the unexpected. "And these all having obtained a good report received not the promise." That is the exact opposite of what we should expect. In our smooth surface judgment we should have expected the author to say that these all having obtained a good report received the promise.

Here, then, is something that calls for our consideration, and it has a clear connection with what is in our minds this morning. We are memorializing our heroes; we are thinking of those thousands who in war have given their lives for their country's cause. They, like those heroes of old, commemorated in this 11th Chapter of the Hebrews, have endured many hardships for the sake of loyalty; they have known what it is to be face to face with death almost all the time. To-day, behind the lines, but to-morrow in the trenches. They,

at last, after many hair-breadth escapes, it may be, laid down their lives. They all have won a good report. Shall we not then say "they have received the promise" of God? Our text says of those of whom it writes "received not the promise."

What was the promise? The promise as understood by many generations of Hebrews, and by those amongst whom our Lord lived, was the promise of the Kingdom of God. It corresponded to what we sometimes call the Golden Age. It was the ideal kingdom which was the promise the faithful Hebrew looked for. Sometimes his ideals were not of the highest. He did not fully know what it was he expected. Sometimes his ideals were mixed. Along with the ideals of righteousness, peace and plenty, he mingled those of world-power, of domination of a quite worldly kind. But he believed in the promise he believed in a Kingdom of God, and in the strength of that faith he lived, endured, fought when it was necessary and died. But the kingdom was delayed, the time was not ripe. "He received not the promise."

Such was the thought of the Hebrew. Before we pass on to the second part of our text, let us apply the thought of this first part to our own circumstances. What was it that led the great mass of our Canadian boys to respond at once to the call of Empire? It was a cause. It was a faith. It was the cause of the Dominion and the Dominion as part of the Empire. Very soon there was added to this a profound conviction that the cause of Liberty and even of Human Progress was bound up with the struggle. The issue became constantly clearer and larger, and more and more Germany stood revealed as an International Criminal. And so the war became shot through with spiritual and moral principles. The promise of victory was a freer world, a juster world, a world of Peace. So we put it in our modern way. The Hebrew would have put it otherwise. He would have said the promise is of a Kingdom of God. But essentially, the two things are the same.

In the course of the war men laid down their lives. Ypres, St. Julien, Loos, Courcellette, Sanctuary Wood, the Somme, Vimy

Ridge, Hill 60, and many another name stands to us as holy ground watered with the blood of our best sons. And the end is not yet—the cause not yet achieved. And so of them we may say, as the author of the Epistle to the Hebrews says of his great roll call of Hebrew heroes; These all died not having received the promise. That is the essence and the glory of any martyrdom. The prophet with his vision of new truths, or of new duties is stoned by the forces of obscurantism and traditionalism, not having received the promise! A Carey labours for years and years in the Mission Field without results, receiving not the promise. The soldier with the vision of his cause before him falls whilst the struggle still hangs in the balance. These all, though receiving a good report, yet received not the promise.

Now, let us turn to the second half of the text--“God having provided some better thing concerning us, that apart from us they should not be made perfect.”

The promise for which those old Hebrews looked was an everlasting Kingdom of God. That kingdom was to be ushered

in by the Messiah. But in their time, neither Messiah nor Kingdom came. The message of the Epistle to the Hebrews is that he has at last come. This is the better thing that has come to the author and his generation. It was not due to any merit on their part. It was because the fullness of time, the appropriate moment, had come. That appropriate time, however, had been prepared by the endeavours of those heroes of old who yet did not live to see the promise.

So, too, when the war is over, and the German dream of world-power shattered, when the baleful international immoralities of Treitschke and Bernhardi, the inspirers of junkerdom, who fed the false pride of Kaiser and people, shall have been shown German people themselves in their true aspect, when peace again dawns upon a weeping world, and the great tasks of reconstruction are upon us, and the tears are wiped away from France and Belgium. and loving hands build up the waste places, and the deserts once more blossom like the rose—then we shall say God has provided some better thing concerning us, but pro-

vided it through the gallantry of those who laid down their lives, not having received the promise.

But before we reach the end of our text another surprise awaits us. "God having provided some better thing concerning us, that apart from us they should not be made perfect."

Do you see the point? "Not having received the promise." There is something imperfect in their lives, something wanting to their completion. And the task of completion is laid upon our shoulders. "Carry on!" That is the cry that comes to us from them. "Carry on!" That is the charge of every generation to its successor: The work which we began, it is your sacred task to finish. If it be not finished, then the promise is vain. "God has provided some better thing for you" they may cry to us, "better than the long days and nights in filthy trenches, better than the garments rolled in blood,—but why? In order that you may "carry on" the task one stage further to its destined end, the promise, the Kingdom of God."

The author will not think of these various tasks as separate, they are all one. The completion of the unfinished task of the soldier as he falls is supplied by those that come after. So that we have a part in the one task. That is what he means when he says that apart from "us," they should not be made perfect. The whole of this great world's work is one. In it we all have a calling and a share.

"One God, one law, one element,
And one far-off Divine Event
To which the whole Creation moves."

"One family, we dwell in Him
One Church above, beneath
Though now divided by the stream
The narrow stream of death.

One Army of the living God,
To His command we bow,
Part of the host have crossed the flood
And part are crossing now."

The Headmaster of Rugby recently uttered some striking words on this same topic. Permit me to quote briefly: "It is a very common and a very natural element in our grief to mourn the untimeliness of their end.

It is bitter to think how incomplete their earthly lives have been. This is an age when the world needs every breath of inspiration, every impulse of unselfishness, every spark of courage. And here in these men were stores of those very things. What a tragedy then, that those of whom we hoped so much (and we know now more certainly than ever that we were right) should die so soon!

“And yet what is a complete life? Is it one in which a man has fulfilled all the promise of his early years, rounded off all his achievement, and won all he has fought for? That is indeed what we all desire, attainment full and perfect. We say, ‘If I can only do this, and finish that, I shall die in peace.’

“But it is a selfish desire. For it forgets that no man’s work is all his own. Every man continues what others have begun; every man begins what others shall carry on for him. Human work and human life cannot be measured in lengths of time.”

(Dr. Symonds proceeded to make reference to certain members of his own congrega-

tion who had given their lives in the war. As many others made the supreme sacrifice later on, the editors considered it advisable to eliminate particular names. The sermon may be read to include all the heroes who fell in battle.)

“These all gained a good report. They have revealed to us ‘glory of man, which is the glory of God.’ They have proved that old virtues which many feared that modern men had lost, are still a living part of our inheritance. They have proved that men of to-day can dare and suffer and die as bravely as ever men of old have done for the sake of great ideal.”

“No longer need we seek heroic inspiration from the far distances of history:—

“ ‘There is a dimness fallen on old fames,
Our hearts are solemnizing dearer names
Than Time is bright with. We have not heard alone
Or read of it in books; it is our own
Eyes that have seen this wonder; like a song,
It is in our mouths for ever.

O histories of old time, half-believed,
None needs to wrong the modesty of truth
In matching with your legend Canadian youth,
But all the fame that fiery arms could win
For proud, adventuring, wondrous Paladin

Is glimmering laurel now! Romance that was
The coloured air of a forgotten cause
About the heads of heroes dead and bright
Shines home; we are accompanied with light
Because of youth among us; and the name
Of man is touched with an ethereal flame;
There is a newness in the world begun,
A difference in the setting of the sun.
Oh, though we stumble in blinding tears, and though
The beating of our hearts may never know
Absence in pangs more desolately keen,
Yet blessed are our eyes, because they have seen.'

"Thus, taking with them their errors for
God to pardon, their faults for Him to
cleanse away, their unspent powers for
Him to use here or elsewhere in His
Kingdom, they have left to us a great
beginning, 'a newness in the world begun,'
silently entrusting us with their fresh and
eager hope, their strength new revealed
and newly proved, their faithfulness tri-
umphant over death."

THE OLD CURIOSITY SHOP



THE OLD CURIOSITY SHOP

A lecture to the Dickens Fellowship

Dr Symonds was a great lover of Dickens. He was elected Honorary President of the Montreal Dickens Fellowship at its organization and for twelve years served in that capacity, until Death claimed him. He always gave the opening lecture at each year of the society when the subject for study was one of Dickens novels. The lecture here printed was one of his later addresses and exhibits the method of his treatment. The editors have omitted the more lengthy passages quoted as they may be read from Dickens own work. The purpose of including this lecture is to show the manner and style of Dr. Symonds when speaking on literary subjects.

The Dickens Fellowship expressed its regret at the death of Dr Symonds in a resolution appreciative of his service to the Society but that was not considered sufficient, so the sum of One Thousand Dollars was voted from the treasury and given to the School for Crippled Children as a memorial to their Honorary President.



THE OLD CURIOSITY SHOP

In the latter half of the year 1839 when Dickens was twenty-seven years old and had already published the Sketches by Boz (1836), The Pickwick Papers (1836-7) Oliver Twist (1837-39) The Mudfog Assn. (1837-38) and Nicholas Nickleby (1838-39), he went with Mrs. Dickens, Maclise the artist and Forster his biographer to visit Landor at Bath - It was here that the first idea of Little Nell came into his head. His intention at first was simply a short story. Dickens had always an abundance of material for Short Stories or Sketches. It was at the time of the publication of his Monthly Magazine Known as Master Humphrey's Clock, and the story was designed to appear in this Magazine. He describes his intentions with regard to the third number of this publication thus: " I think of lengthening Humphreyand closing with the little child-story which is sure to be effective, especially after the old

man's quiet way." Then he adds, "What do you think of the following double title for the beginning of that little tale:-"Personal Adventures of Master Humphrey: The Old Curiosity Shop". I have thought of "Master Humphrey's Tale", "Master Humphrey's Narrative", "A Passage in Master Humphrey's Life", but I don't think any does as well as this. I have also thought of "The Old Curiosity Dealer and the Child" instead of the "Old Curiosity Shop" (Forster's Life 1. 201 p.p.)

After writing one or two Chapters of this Story it came to him that it was capable of expansion and he decided to make of it a novel to be published serially in Master Humphrey's Clock. The book still retains some marks of its original intention. The narrative begins in the 1st person singular. The "I" is supposed to be Master Humphrey in accordance with the suggested title to which I have already referred "Personal Adventures of Master Humphrey". But at the end of Chapter three by which time Dickens had conceived of his larger plot he writes:- "And now that I have carried this history so far

in my own character and introduced these personages to the reader, I shall for the convenience of the narrative detach myself from its further course, and leave those who have prominent and necessary parts in it and speak all for themselves”.

It is fortunate that Dickens was so intimate with his future biographer for he continually communicated to him his thoughts and intentions and even opinions of his own books. These letters Forster kept and published many of them in his biography. From one of these Dickens tells us how interested he grew in this work as it proceeded. “I am very glad indeed” he writes on one occasion, “that you think so well of the CURIOSITY SHOP and especially that, what may be got out of Dick (Swiveller) strikes you. I mean to make much of him. I feel the story extremely myself, which I take to be a good sign; and am already warmly interested in it”. To me this naive joy in his work (he was scarcely more than a boy in years, remember) is delightful. I recall how he wrote to Forster when he was engaged in the Christmas Carol that in

the humorous parts he would stop for a moment to roar with laughter at his own conceits. The fact is Dickens was a kind of inspired man and particularly as a humorist. He did not, I believe, think out what was coming, but the vein of humor once opened, it flowed almost spontaneously, so that it appeared almost objective to him, as though someone else had written it. As he went on with the "O. C. S." Mr. Forster says that "Every step lightened the road as it became more and more real with each character that appeared in it and I still recall the glee with which he told me what he intended to do not only with Dick Swiveller but with Septimas Brass, changed afterwards to Sampson. Undoubtedly, however, Dick was his favorite." Dick's behaviour in the matter of Miss Wackles will I hope give you satisfaction," is the remark of another of his letters. "I cannot yet discover" he goes on still with reference to Dick "that his Aunt has any belief in him, or is in the least degree likely to send him a remittance, so that he will probably continue to be the sport of destiny". Later he writes

“I have been at work of course, and have just finished a number. I have effected a reform by virtue of which we breakfast at a quarter before eight, so that I get to work at half past, and am commonly free by one o’clock or so, which is a great happiness. Dick is now Sampson’s Clerk, and I have touched Miss Brass in No. 25 lightly but effectively I hope”. Perhaps it may be as well to follow up this introduction to Miss Sally Brass, and gain a little more intimate acquaintance with her and then drop it altogether. She is humorous but not loveable. She is Sampson Brass the lawyer’s sister, and a very strong minded female indeed. She is posted in the Crooked devices of the law, and a terrible bully to the poor little Marchioness, so nicknamed by Dick Swiveller, who is her Slavy. “Miss Sally Brass, then, was a lady of thirty-five or thereabouts, of a gaunt and bony figure, and a resolute bearing, which if it repressed the softer emotions of love, and kept admirers at a distance, certainly inspired a feeling akin to awe in the breasts of those male strangers who had the happiness to approach her. In face she

bore a striking resemblance to her brother, Sampson — so exact, indeed, was the likeness between them, that had it consorted with Miss Brass's maiden modesty and gentle womanhood to have assumed her brother's clothes in a frolic and sat down beside him, it would have been difficult for the oldest friend of the family to determine which was Sampson and which Sally, especially as the lady carried upon her upper lip certain reddish demonstrations, which, if the imagination had been assisted by her attire, might have been mistaken for a beard. These were, however, in all probability, nothing more than eyelashes in a wrong place, as the eyes of Miss Brass were quite free from any such natural impertinences. In complexion Miss Brass was sallow — rather a dirty, sallow so to speak but this hue was agreeably relieved by the healthy glow which mantled in the extreme tip of her laughing nose. Her voice was exceedingly impressive — deep and rich in quality, and, once heard, not easily forgotten. Her usual dress was a green gown, in colour not unlike the curtain of the office window,

made tight to the figure, and terminating at the throat, where it was fastened behind by a peculiarly large and massive button. Feeling, no doubt, that simplicity and plainness are the soul of elegance, Miss Brass wore no collar or kerchief except upon her head, which was invariably ornamented with a brown gauze scarf, like the wing of the fabled vampire, and which, twisted into any form that happened to suggest itself, formed an easy and graceful head-dress."

"Such was Miss Brass in person. In mind, she was of a strong and vigorous turn, having from her earliest youth devoted herself with uncommon ardour to the study of the law; not wasting her speculation upon its eagle flights, which are rare, but tracing it attentively through all the slippery and eel-like crawlings in which it commonly pursues its way. Nor had she, like many persons of great intellect, confined herself to theory, or stopped short where practical usefulness begins; inasmuch as she could ingross, fair-copy, fill up printed forms with perfect accuracy, and in short transact any ordinary duty

of the office down to pouncing a skin of parchment or mending a pen. It is difficult to understand how, possessed of these combined attractions, she should remain Miss Brass; but whether she had steeled her heart against mankind, or whether those who might have wooed and won her, were deterred by fears that, being learned in the law, she might have too near her fingers' ends those particular statutes which regulate what are familiarly termed actions for breach, certain it is that she was still in a state of celibacy, and still in daily occupation of her old stool opposite to that of her brother Sampson. And equally certain it is, by the way, that between these two stools a great many people had come to the ground,"

In case there may be a few persons here who are not familiar with the story of the Old Curiosity Shop, I may be permitted to say just enough to render the criticisms and readings to follow, intelligible.

Just a word first as to Dickens object in the story, always important for those who wish to judge of his work fairly. It is

a work of pure imagination. By which I mean it was not aimed as were so many of his books at any particular abuse. But Dickens himself says that "in writing the book, I had it always in my fancy to surround the lonely figure of the child (Little Nell) with grotesque and wild but not impossible companions, and to gather about her innocent face and pure intentions associates as strange and uncongenial as the grim objects that are about her bed when her history is first forshadowed."

Little Nell and her Grandfather are the heroine and hero of the book. At least so they were designed by Dickens, but Mr. Chesterton in his brilliant introduction to this book, claims that Dick Swiveller and the Marchioness are the true hero and heroine. Nell's Grandfather keeps the Old Curiosity Shop. He is supposed to be rich but is really poor, and old and broken in health, he is beset by the dread of poverty and want for his little grand-daughter. "Possessed by an overmastering desire to provide for his grand-daughter, he is drawn to the gaming table" . . . and becomes at last possessed of the demon of

gambling. He borrows from one Quilp a most repulsive and even demonic dwarf, the chief of those grotesque figures with which Dickens tells us he deliberately surrounded Little Nell. The old man is ruined and starts out with Nell a beggar. They wander through the Country, meeting many strange and humorous characters, such as the familiar Codlin and Short, and the still more familiar Mrs. Jarley of Jarley's Waxwork. At last they find a refuge in a pleasant Country village, but poor little Nell succumbs to the hardships of her travels and dies. There are of course as in most of Dickens larger books plots within plots, but these need not detain us.

Little Nell, a small delicate child of angelic simplicity and purity is deliberately set in surroundings and amongst characters grotesquely humorous or grotesquely repulsive. She moves amongst them with an unbroken serenity of soul, though suffering anguish of mind and weariness of body. Her character has been much criticized. The justice of the criticisms depends as it seems to me upon the point of view we take. There are people who, with

the highest admiration for Dickens humour have no respect for his pathos. Those who think the romantic and the imaginary must be eliminated from the novelist's art and that he must be true in every detail to the real, will of course be repulsed by little Nell. Is it legitimate to imagine such a child as little Nell, as pure as an angel, as patient as a saint, and to place her in such extraordinary surroundings and situations in which her purity shines ever more brightly and her patience never fails? Frankly I confess that I do not think Little Nell is at all points defensible. The character is somewhat too far from reality, and the pathos of it is strained. Dickens pathos is more labored than his humour. His humour as I have said has the quality of inspiration. It flows out of him naturally. It bubbles up as from an exhaustless fountain. His pathos is forced. It has been said that Dickens liked to make people cry and deliberately sought to move his readers to tears. There is nothing wrong in this in itself. But sometimes as it has been put "we come upon hard lumps of unreality,"

upon phrases that suddenly sicken Cherterton. But it is not always thus. There is much that is natural and legitimate and the tears that spring to our eyes are not always the result of play upon our morbid feelings. Permit me to remind you that many of the foremost critics have been quite enthusiastic in praise of Little Nell. Jeffries, the hard headed Editor of the Edinburgh Review confessed that he shed tears over her sad fate. Landor volleyed forth his praises. Mr. E. P. Whipple, an American critic, I think, writes, "Amid the wolfish malignance of Quilp, the meanness of Brass, the roaring conviviality of Swiveller, amid scenes of selfishness and shame, of passion and crime, this delicate creature moves along, unsullied, purified, pursuing the good in the simple earnestness of a pure heart, gliding to the tomb as to a sweet sleep, and leaving in every place that her presence beautifies the marks of celestial footprints. Sorrow such as hers over which so fine a sentiment sheds its consecrations, have been well said to be ill bartered for the garishness of joy: for they win us

softly from life and fit us to die smiling". Forster's tribute is of course the tribute of an old friend, but also of a fine critic, and you will I am sure forgive me it I quote at some length from his summing up of the the book with especial reference to the character of Little Nell. "I am not acquainted with any story in the language more adapted to strenghten in the heart what most needs help and encouragement, to sustain kindly and innocent impulses, and to awaken everywhere the sleeping germs of good. It includes necessarily much pain, much interrupted sadness; and yet the brightness and sunshine quite overtop the gloom.....

From the opening of the tale to the undesigned ending, from the image of Little Nell asleep amid the quaint grotesque figures of the Old Curiosity Warehouse to that other final sleep she takes among the grim forms and carvings of the old Church Aisle—the main purpose seems to be always present . . . The hideous lumber and rottenness that surround the child in her grandfather's home take shape again in Quilp and his filthy gang. In the first

still picture of Nell's innocence in the midst of strange and alien forms, we have the forecast of her after wanderings, her patient miseries, her sad maturity of experience before its time. Without the Show-people and their blended fictions and realities, their wax works, dwarfs, giants and performing dogs, the picture would have wanted some part of its significance . . .

And when, at last, Nell sits within the quaint old Church where all her wanderings end, and gazes on those silent monumental groups of warriors, helmets, swords and and gauntlets wasting away round them—the associations among which her life had opened seem to have come crowding on the scene again, to be present at its close—but stripped of their strangeness; deepen into solemn shapes by the suffering she had undergone; gently fusing every feeling of a life past into hopeful and familiar anticipation of a life to come and already imperceptibly lifting her, without grief or pain, from the heaven she loves, yet whose grosser paths her light steps only touched to show the trail through them to learn.”

Dickens own remarks as the work was in

process show with what deep feeling he himself wrote, objectifying as was his wont, the character of Little Nell, until she seemed to live outside his own brain. Thus he writes on one occasion to Forster, "you can't imagine (gravely I speak and write) how exhausted I am to-day with yesterday's labors. I went to bed last night utterly dispirited and done up. All night I had been pursued by the child, and this morning I am unrefreshed and miserable." Again of another day "I will bring the end this evening; I have only this moment put the finishing touch to it—the anguish unspeakable." Here is another beautiful reference. It was not until the story was well under way that he saw that the death of Little Nell was the only possible end. When he realized this he said to Forster "I resolved to try and do something which might be used by the people about whom Death had been, with a softened feeling and with consolation." The last tribute to which I will draw your attention is embodied in a poem by Bret Harte entitled "Dickens in Camp" and telling how in a wild mining camp one read the story of the death of

Little Nell and the haggard Californian gold diggers threw down their cards and were for the moment at least softened by the tale.

"Above the pines the moon was slowly drifting,
The river sang below;
The deep Sierras, far beyond, uplifting
Their minarets of snow:

"The roaring camp-fire with rude humor, painted
The ruddy tints of health
On haggard face and form that drooped and fainted
In the fierce race for wealth;

"Till one arose, and from his pack's scant treasure
A hoarded volume drew,
And cards were dropped from hands of listless leisure
To hear the tale anew;

"And then, while round them shadows gathered faster,
And as the fire-light fell,
He read aloud the book wherein the Master
Had writ of "Little Nell:"

"Perhaps 'twas boyish fancy,—for the reader
Was youngest of them all,—
But, as he read, from clustering pine and cedar
A silence seemed to fall;

"The fir-trees, gathering closer in the shadows,
Listened in every spray,
While the whole camp with 'Nell' on English meadows
Wandered and lost their way.

"And so in mountain solitudes—o'ertaken
As by some spell divine—
Their cares dropped from them like the needles shaken
From out the gusty pine.

"Lost is that camp and wasted all its fire;
And he who wrought that spell?—
Ah, towering pine and stately Kentish spire,
Ye have one tale to tell!

"Lost is that camp! but let its fragrant story
Blend with the breath that thrills
With hop-vines' incense all the pensive glory
That fills the Kentish hills.

"On that grave where English oak and holly
And laurel wreaths entwine,
Deem it not all a too presumptuous folly,—
This spray of Western pine!

The greatest foil to Little Nell is Quilp, a hideous, ferocious cunning creature who delights in making everyone unhappy with whom he comes into contact, including a quite harmless, if very soft and yielding wife. Dickens was not always successful in his female characters, and Mrs. Quilp however great her sorrows and surroundings somehow fails to win our sympathy. The Quilp type of man is, I should judge much rarer to-day than when Dickens

wrote, and the Mrs. Quilp type of wife too. Quilp has got Little Nell's Grandfather into his clutches, and he has loathsome designs upon Little Nell herself. The portraiture of Quilp and all his surroundings is a masterly piece of work. The suggestion of a diabolic possession is never made but it is everywhere implied. Quilp is in every way a demonic character. Hideous in body, possessed of superhuman powers of endurance, smoking vehemently the while he drinks great draughts of raw spirits in his tumble-down office in the mud and slime of the banks of the Thames, disappearing mysteriously, then bursting forth unexpectedly to triumph over his mother-in-law who hates and fears him, and his inoffensive wife, or bullying the sycophantic Brass, or coarsely jesting with Miss Sally, the one person who does not fear him,---he is always diabolic.

We may present one scene in which comedy prevails over tragedy except, alas, for poor Mrs. Quilp. Quilp has been away and it is said that he has been drowned. Sampson Brass, Mrs. Jiniwin and Mrs. Quilp are engaged in the task of drawing up

a description of him in case the body should be found. The two former are incidentally enjoying copious libations of Quilp's rum. Quilp suddenly returns and is able to conceal himself in the bedroom opening off the sitting room where he sees the following situation and hears the following conversation.

“Applying his eye to his convenient place, he descried Mr. Brass seated at the table stood looking at his insensible wife like a dismounted nightmire.” (see Novel)

The Old Curiosity Shop abounds with such characters as Dickens loved to portray. We must pass by Codlin and Short the strolling players, Tom Scott, Quilp's boy, who though habitually broken and abused by Quilp is the one living creature who seems to have some queer kind of affection for him, Kit Nubbles and his mother and their benefactors with the selfwilled pony, all these I fear we must pass by. But Dick Swiveller and the Marchioness demand a somewhat careful study I have already quoted the opinion of Mr. Chesterton that Dick Swiveller and the Marchioness are the real hero and heroine of the book, and we

have also seen that Dickens himself having conceived the character of Dick perceived at once its possibilities. Mr. Chesterton takes both of them seriously because as he says with his wonderful understanding of Dickens "it has been quite insufficiently pointed out that all the serious moral ideas that Dickens did contrive to express, he expressed altogether through this fantastic medium, in such figures as Swiveller and the little servant". Of Dick he says "Dick Swiveller really has all the half-heroic characteristics which make a man respected by a woman and which are the male contribution to virtue. He is brave, magnanimous, sincere about himself, amusing, absurdly hopeful; above all he is both strong and weak". A writer in Blackwood's Magazine considers Dick possibly Dickens greatest creation. When the Marchioness comes upon the stage, the picture is perfect. The honest fellow's goodness to the forlorn child, the perfect ease with which he adapts himself to her society, the little fiction—which he weaves about her—to all this we know scarcely any match in the language and certainly nothing more

humourous and captivating. Of his criticism of the Marchioness I must leave it to the ladies here to judge of its accuracy or otherwise. Dickens tells us that the original of the Marchioness was an orphan girl from the Chatham Work-house who waited on Mrs. John Dickens and his family when in the Marshalsea prison for debt and who was remarkable for her sharp little . . . but kindly ways. "The Marchioness really has all the characteristics, the entirely heroic characteristics which make a woman respected by a man. She is female: that is, she is at once incurably candid, and incurably loyal, she is full of terrible common sense, she expects little pleasure for herself and yet she can enjoy bursts of it; above all she is physically timid and yet she can face anything. Because they are the most absurd people in the book they are also the most vivid, human, and imaginable. There are two really fine love affairs in Dickens; and I almost think only two. One is the happy courtship of Swiveller and the Marchioness; the other is the tragic courtship of Toots and Florence Dombey. When Dick Swiveller wakes up in bed (i.e. af-

ter his fever or perhaps in it) and sees the Marchioness playing cribbage he thinks he and she are a prince and princess in a fairy tale. He thinks right”.

Let us now tell the story of Dick and the Marchioness in Dickens own words. Please to remember that the story of Dick is the story of a kind of conversation. “At length there sauntered up, on the opposite side of the way—with a bad pretence of passing by accident—a figure conspicuous for its dirty smartness, which after a great many frowns and jerks of the head, in resistance of the invitation, ultimately crossed the road and was brought into the shop. (See Novel)

“I suppose Brass and the Dragon and I, do the dirtiest part of it”, thought Dick. And he might have thought much more, being a doubtful and hesitating mood,, but that the girl again urged her requests and certain mysterious bumping sound on the passage and staircase seemed to give note of the applicant's impatience Richard Swiveller, therefore, sticking a pen behind each ear, and carrying another in his mouth as a token of his great import-

ance and devotion to business, hurried out to meet and treat with the single gentleman.

This poor little mite gets on to Dick's conscience and leads to investigation.

(See Novel Page 246—266.)

One evening some time later when Sampson and Miss Sally were out Dick heard a kind of "Snorting".

(See Novel Page 415-417.)

By and bye Dick falls ill.

The conclusion of the story is somewhat conventional. Dick by the death of a relative comes in for an annuity of £150, when he buys for the Marchioness a handsome stock of clothes, and puts her to school forthwith, in redemption of the vow he had made upon his fevered bed. After casting about for some time for a name which should be worthy of her, he decided in favor of Sophronia Sphynx, as being euphonious and genteel, and furthermore indicative of mystery. Under this title the Marchioness repaired, in tears, to the school of his selection, from which, as she

soon distanced all competitors, she was removed before the lapse of many quarters to one of a higher grade. It is bare justice to Mr. Swiveller to say, that, although the expenses of her education kept him in straitened circumstances for half-a-dozen years, he never slackened in his zeal, and always held himself sufficiently repaid by the accounts he heard (with great gravity) of her advancement, on his month-visits to the governess, who looked upon him as a literary gentleman of eccentric habits, and of a most prodigious talent in quotation.

In a word, Mr. Swiveller kept the Marchioness at this establishment until she was, at a moderate guess, full nineteen years of age—good-looking, clever, and good-humoured; when he began to consider seriously what was to be done next. On one of his periodical visits, while he was revolving this question in his mind, the Marchioness came down to him, alone, looking more smiling and more fresh than ever. Then it occurred to him, but not for the first time, that if she would marry him, how comfortable they would be! So Richard

asked her; whatever she said, it wasn't No; and they were married in good earnest that day week, which gave Mr. Swiveller frequent occasion to remark at divers subsequent periods that there had been a young lady saving up for him after all.



